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SIR WILLIAM HARCOURT.

THE keenness of the conflict between the Government and the Opposition is visibly increasing. In the one case there is the exasperation arising from a failing reputation; in the other the confidence which springs both from the belief of having the public ear, and the knowledge of a superior cause and of greater capacity. At this period of general stagnation it seems to us impossible that the Beaconsfield Cabinet can receive the fire of the heavy guns now being pointed at them by the Liberal leaders without very serious damage. Lord Hartington's careful but weighty indictment of Ministers at Newcastle has been followed by Mr. Baxter's powerful analysis of their financial shifts and expedients, Mr. Childers's scathing attack on their general policy, and the two masterly addresses of Sir William Harcourt. The Conservatives seem to expect much from the Marquis of Salisbury's forthcoming address at Manchester. The Foreign Minister must indeed be a political Titan to cope successfully with such antagonists in combination, or even with Sir W. Harcourt alone.

It is the simple truth to say that in his speeches at Southport and Liverpool the right hon. member for Oxford has placed himself in the front rank of political orators, and —in accordance with English traditions— has made good his claim to a foremost position in the next Liberal Administration. It is no small matter, under present circumstances, to deliver political addresses which will be universally read. The accusations he prefers against the Government are not new, but they are so incisively stated, and illustrated with so much ready wit, pungent sarcasm, and delicate irony as to have all the freshness of novelty. No mere rhetoric, however brilliant, could produce the effect which confessedly follows Sir William's speeches. Beneath the polished surface there is a solid subtratum—facts and truths which go home to the conviction; sparkling epigrams which sting and will be remembered. Nothing more pointed and impressive has been said in condemnation of the Government Afghan policy than his remarks at Southport, where he so felicitously turned the tables upon Ministers and their complacent predictions; or his argument that it was the Liberals who had built up the constitution, which their opponents now so ostentatiously defend; or his ludicrous picture of one Cabinet Minister, as on the Eastern Question, repudiating the sentiments of another. It was laid to the charge of the late Government that they harassed every interest; the present Administration "are harassing every quarter of the Empire."

In his supplementary speech at Liverpool, Sir William Harcourt, with marvellous versatility, dwelt with much the same topics, but put them in a new light, although in reply to taunts on the other side, he complained that the logic of facts and the obstinacy of events imposed on the assailants of the Government a consistent monotony—a monotony that showed no mastery of romance and was incapable of surprises. They were warned, he said, that the line they were pursuing in respect to foreign policy was alarming moderate Liberals, alienating "arm-chair politicians," and barring the way to Downing-street. But, said the right hon. gentleman, these amateur Machiavellis seem to have forgotten that such behaviour might possibly alienate politicians who do *not* sit in armchairs, and who had some regard for the principles and character of their party. And then he went on to describe with singular felicity these "easy-going sort of people who were ready to take up with any parties or any principles," and their probable conclusions, in language which we are tempted to quote at length:—

> They are the wood out of which the heads of Jingoes are made—(much laughter)—and when that particular article is out of fashion—(cheers)—it seems they may be converted to some other, perhaps more useful, purpose. (Laughter.) Well, I can fancy to myself one of these gentlemen, sitting in his armchair and reading the account, let us say, of the Cabul disaster, or the last balance-sheet of the revenue, and observing to himself, "Is it not possible that I have been made a fool of after all?"—not a pleasant idea to come into anyone's head. (A laugh.) "I helped to bring these men into power because they told me they were going to do grand things. (Cheers.) We were to have a magnificent policy and to manage Europe, Asia, and Africa. I was dreadfully afraid of Russia, but Russia was to be brought to her bearings. The good old Turk was to be consolidated and set on his legs and then everything would go right. We were to have Egypt all to ourselves. We were to be the lords of Cyprus and the protectors of Asia Minor. We were to direct the foreign policy of Afghanistan. (Cheers.) I admired all this vastly. (Cheers.) I believed in it. I shouted for it. I voted for it. I don't know whether, if I had been asked, I might not even have gone so far as to have paid for it; but now I find that, after all, this big talk has come to nothing—(cheers)—all these fine plans have ended in smoke. (Cheers.) We have had plenty of pacifications and settlements, public treaties, and secret memoranda, but there is no peace. (Cheers.) I don't find that we manage Europe or protect Asia Minor or direct the foreign affairs of Afghanistan; and I am assured every day by those who had finally disposed of Russia that I ought to be more afraid of Russia than ever. (Cheers.) We seem to have meddled a great deal and muddled a great deal, but nothing has come of it. (A laugh.) Perhaps, after all, I was just as well off before; and then there is that horrid bill to pay—(cheers and a laugh)—and not much to pay it with." (Laughter.) If the armchair politician is not a greater fool even than his friends take him to be, these ideas will force themselves on his somnolent imagination. (Cheers and laughter.) And if that is about the state of mind of the armchair politician at this moment, don't you think he may be very well left to his own reflections, and that it would be the height of folly to seek his confidence by turning round and assuring him that we retracted all that we had ever said, and entirely agreed in the policy against which we had continually warned him? (Cheers.) I suspect if he had any sense at all he would say, "Why, these people are as little to be trusted as those I have just begun to find out." (Cheers.) So, if you please, we will not make shipwreck of our principles to gain the support of the "armchair politicians." Those respectable gentlemen are fast coming to their senses. They are beginning to wonder whether, if things go on as they are, they will have any armchairs to sit in, and events, with the help of Her Majesty's Government, will shortly complete their cure. (Cheers and a laugh.)

Not less happy was Sir William Harcourt in depicting the alarming crisis in Indian affairs, and in vindicating the right of the Opposition to criticise the foreign policy of the Government. They were required to be first of all patriotic; but it was patriotism that led them to resist a foreign policy which they believed to be injurious to the best interests of the country, and it was because it was at times more invidious that that duty became the more necessary and imperative now, especially when the Government policy had not succeeded in arresting by one single hour the decomposition of the Turkish empire, when its object was to bring about national settlements on dynastic arrangements, regardless of the sympathies of the people who were the subjects of the transaction, and when its results at home were renewed bills and postponed liabilities in the face of a decreasing revenue.

To Sir William Harcourt the country is greatly indebted for this scathing and masterly exposure of the Beaconsfield imposture. This is the necessity of the hour, and his masterly utterances have gone far to strip off the last vestige of the Prime Minister's prestige. We acknowledge the obligation the more readily because we are unable to regard the speaker's future attitude without some misgiving. The right hon. gentleman has shown that he is not a mere Whig, and there is every reason to believe that he will not be behind his future colleagues in advocating decided reforms, and carrying out the Liberal programme so far as it has been marked out. But it must not be concealed that, judging from his antecedents, he will not throw his influence into the scale in favour of religious equality. To a settlement of the Burials question on the plan of Mr. Osborne Morgan he is already pledged. But here he would rest. Sir William is the determined opponent of disestablishment, and would, we fear, be amongst the last of our Liberal statesmen to advocate giving effect to it even in Scotland.

The reason of this is not far to seek. Sir William Harcourt, more than most of the Liberal leaders, looks at all ecclesiastical questions from the purely party point of view. As a thorough Erastian he would fain keep the Church under the complete control of the State; and, with that end in view, would, if opportunity offered, endow Irish Romanism, as he has avowedly favoured the creation of a Roman Catholic University. We are not much alarmed at this tendency on the part of a statesman who is apparently destined to high eminence as a party leader. To a great extent Sir William may be the means of resuscitating the Liberal party. But his utmost eloquence would fail to gain the confidence, or even the neutrality, of the Established Church. Probably before long—possibly at the next election—so acute a politician will discover that the clergy are in the main the irreconcileable foes of the party of which he is one of the foremost leaders, and the main obstacle to its measures of reform. Sir William Harcourt may stoutly adhere to the State-Church principle, but, as a Liberal, he will, we venture to predict, ultimately succumb to the logic of facts.

BISHOP FRASER ON CLERICAL INSUBORDINATION.

WHEN bishops consecrate new churches they commonly—either in sermons or luncheon speeches—present us with the most roseate descriptions of the present condition of the Church of England—its superiority over other bodies, its growing power, and its impregnability against the attacks of the most formidable assailants. Not unnaturally, they indulge in an optimism which overlooks distant, in view of present facts, and forgets that extension is not incompatible with weakness, or decay.

Dr. Fraser, however, is a pessimist, rather than an optimist, bishop, and when he has what he believes to be a truth to tell, he not only is very courageous in telling

but is by no means careful in choosing the occasion for doing so. For this reason, probably, the congregation which listened to his sermon on the consecration of the church of St. Margaret, Hollinwood, last week were not at all surprised at the gravity, not to say the painfulness, of his statements and suggestions. It must have made the Ritualists who were present furious; though it is by no means the first time they have smarted beneath Bishop Fraser's lash. And we hope it made thoughtful Churchmen even more thoughtful than they were before; by suggesting to their minds some considerations which will materially affect their estimate of the value of a national religious Establishment.

It will be seen that the bishop notes the existence and the spread of what he calls fantastical notions about the difference between so-called spiritual and civil courts—as though the, perhaps, inferior judgments of the former were entitled to respect which ought not to be accorded to, possibly, the superior judgments of the latter. "The powers that be are ordained of God" and "the courts of the State were as truly divine courts, if justice were a divine thing, as the courts of the Church, and, unless the clergy of the Church of England were going to set an example of anarchy and confusion, their first duty was to submit to the recognised authorities of the land." A section of them were presenting to "the astonished mind of the laity the spectacle of a body of men who got up in their pulpits and preached order and submission to authority, and who yet refused to act upon their own principles, the moment those principles were applied to themselves." The bishop also repeated the statement of one of the most earnest and intelligent of the Church laity, to the effect that there is growing up in the minds of the laity great apprehension with reference to the present claims of the clergy, and that but for the existence of this feeling the money required for the Liverpool bishopric would have been provided months ago. Rising in his strain of invective, he declared that the lease of Satan's dominion over the earth was being lengthened because Christians were fighting one another about "these contemptible trifles, and were frustrating, and bringing almost to naught, the great redeeming work of the Saviour of men's souls."

These are unquestionably very serious statements, and we do not know that they can be charged with exaggeration. But they are so far from being new, that they sound very like echoes of what has been already said by both the archbishops and several other members of the Episcopal bench during the last few years. Perhaps no men see more clearly than the bishops the inevitable tendency of the spirit of lawlessness which they so bitterly deplore; as certainly none feel more keenly the perplexities and the rebuffs to which it exposes them.

But it is surely time that the Bishop of Manchester and his brother prelates looked a little deeper below the surface of things than they yet appear to have done, and had the courage to grapple with the causes of the evils they so truly describe. There has now been plenty of denunciation, as well as a good deal of earnest persuasion; but the result up to the present time seems to us to be absolutely *nil*. Yet not exactly *nil*—for the Ritualistic party are irritated by what they regard as one-sided statements and partisan appeals, and repay both warnings and entreaties with acrimonious scorn.

It must not be supposed that what are called the lawless party in the Church have not a good deal to say for themselves. It is useless telling them that Nonconformists, as well as Churchmen, are amenable to law, and are subject to the jurisdiction of civil courts, and that disestablishment would in that respect effect no change. They have now discovered that the position of the two parties is essentially different—that whereas Nonconformists are, in purely religious matters, free from Acts of Parliament, and, as a consequence, rarely come before the law courts, the Church of England touches the law at almost all points, and is within the jurisdiction of the courts to an extent unknown to other bodies. Nor is that the only evil which, however unreasonably, is complained of. For it is alleged that the results of ecclesiastical litigation are, in many cases, determined not by purely legal considerations, but by motives of policy, springing out of the position of the Church as an Establishment. It is also suspected that the Judicial Committee of the Privy Council—the final court of appeal in matters ecclesiastical—is so constituted, in particular cases, by those in authority as to ensure certain decisions, or to avert certain other decisions. We must add that we think there is ground for this suspicion; while it is certain that there have been some recent judgments of the Court of Appeal the vindication of which has taxed the ingenuity of the most ingenious defenders of things as they are.

Nevertheless, whatever its causes, the seriousness of the state of things which Bishop Fraser describes is obvious; but where is his remedy, and where the remedy of the rest of the bishops and of other authorities, ecclesiastical and lay, who bewail the present revolt against authority in the Establishment?

Phenomenal as it may appear, the only important proposal in the way of change now before the public is actually one which is conceived in the interest of that very sacerdotalism which lies at the bottom of so many of the Church's troubles at the present day. We refer to the draft bill for the revision of the Rubrics, which has lately been approved by both Convocations and laid before the Queen. Approved by both Houses of Convocation, and therefore by the bench of bishops, though not by the whole number! So that here we have a scheme, episcopally sanctioned, for converting Convocation from a mere talking into a legislative body—for the regulation of the rites and ceremonies of the Church of England, not by the Parliament which represents the people of England, but by a purely clerical body, and by a body having strong sympathy with that section of the Church which the Bishop of Manchester rebukes for lawlessness and disobedience!

No doubt the bill provides that the changes proposed by Convocation shall not take effect till they have been laid before Parliament, or if either House of Parliament expresses disapproval of them. But everybody acquainted with legislative matters knows that this abolition of the Ministerial and Parliamentary initiative in legislation, and the obligation to accept, or to reject, proposals *en bloc*, would virtually be a withdrawal of questions of ritual from the cognisance and the authority of Parliament. That, of course, is what the concoctors of this scheme are aiming at, and it says something for their courage, and a good deal for the progress they have made in the furtherance of their objects, that they can produce such a measure, get bishops to sanction it, and submit it to the Home Secretary, without exciting the ridicule, if not the indignation, of the country. Ere long, we suppose, Englishmen, who so carelessly, or patiently, let things drift in the wrong direction, and then wake up to the necessity of stopping the mischief, will finally dispel the dreams, and upset the calculations, of those who are seeking to restore clerical ascendency in England. Meanwhile, not even the faithful utterances of Dr. Fraser encourage us to hope that the bishops may be looked to to stem the advancing tide. It is easier for them to float upon it, and it will be well for them if they can escape the catastrophe which some of them even now discern in the, perhaps, not distant future.

THE LONDON SCHOOL BOARD.

The usual statement of Sir Charles Reed, on the resumption of work after the summer recess of the Board over which he presides, has this year even a greater importance than that which the public of the metropolis have generally attached to it. Not only is the election of a fresh Board at hand, but it falls at a time when the enemies of the system may hope to utilise the prevalent depression and distress for raising with more effect than hitherto the cry of extravagance. And though the opponents of school boards are usually Conservatives, who think no money wasted that is spent on scientific frontiers and the slaughter of black men, yet they doubtless reflect with secret satisfaction that the heavy cloud of financial difficulty, threatening the Imperial Government and foreboding increased taxation, must force unhappy ratepayers to snatch at any relief to their burdens, however dearly bought in the long run. Nay, something may be scored for the Government, if London voters can be got to look upon the Ministerial nagging of the London School Board as evidence of a zeal for economy, and still more if they can be induced to look for pecuniary savings in the reduction of our reproductive, rather than of our destructive, expenditure. Under these circumstances, we, in common with many others, have looked with much interest for the speech of Sir Charles Reed, and we are bound to say that it fully justifies our expectations. He deals rather in facts than in arguments; but, of course, for those who know how to appreciate them, facts are the strongest arguments of all.

One of the commonest charges made against the London School Board is that of over-building. Indeed, some desperate critics, overwhelmed with indisputable statistics, have gone so far as to say that the Board are, at least in part, responsible for creating the educational destitution to which they point as their justification. They are said to have crippled and shut up "voluntary" schools and then to have supplied their places, thus inflicting gratuitous cost upon the ratepayers. But those who make such assertions must surely be wilfully ignorant; for almost the first statement of Sir Charles Reed—a statement provable on the unimpeachable evidence of Government documents—was, that since the year 1870 "the voluntary schools had increased their efficient accommodation from 262,259 to 274,251, notwithstanding the fact that efficient schools with an average attendance of 22,774 children have been transferred to the Board." We need not say that we ourselves have considerable regard for voluntaryism, provided only that it be genuine. When it means voluntary management without voluntary payment, we have not so much respect for it; but even if we had, our knowledge of the nature of the miserable makeshifts to which Sir Charles Reed, in accordance with departmental usage, has given the complimentary name of "efficient schools," would remove all sorrow from our hearts on account of their extinction. With one or two notable exceptions, to be explained, perhaps, by the far-sighted policy of the managers, these schools came over to the Board because they could not stand by themselves. Their premises were for the most part unhealthy, their apparatus wretched, their teachers oppressed with impossible tasks. Whatever value there might be in their voluntary management, voluntary subscriptions were not forthcoming to support it; and all concerned may be congratulated upon the happy despatch which released them from a hopeless struggle.

Another point of Sir Charles Reed in regard to school accommodation is more startling. The Registrar-General estimates the London population of school age, and of the "elementary" class, at the present time as 733,695. Add to these the small percentage of those who remain at school after the legal age, and the total cannot be under three-quarters of a million. The whole of the school places, Board or denominational, already provided for these, or now in course of erection, are considerably under 500,000. If, then, 150,000 be deducted for average absences—a suggestion which any believer in universal education ought to be ashamed to make, and which would not be tolerated either in Germany, Holland, or Switzerland—there must remain in London 100 000 children of school age, who might be in school, who ought to be in school, and yet cannot, for the simple reason that there are no places for them. Now one of the questions to be answered at the forthcoming Board election

is this—Are these children to have school places provided for them, or are they not? Such a practical consideration as this will surely prompt every philanthropic man to take the trouble of recording his vote.

Another charge made against the School Board is that it indulges in fancy subjects to the neglect of "the three R's." But Sir Charles Reed shows—first, that the subjects are prescribed by the Government, not by his colleagues; next, that the children in Board schools come from such a neglected class that scarcely one in six is in a standard which would make "specific,"—that is, extra—subjects possible; and, finally, that so far from neglecting the three R's, the Board passes in these elements a larger percentage of its scholars than any other class of school managers in the land. It is said also that the Board should raise the school fees. But if the truth were known, it is largely owing to the conservative instinct of the Board that the fees are kept as low as they are; for it is feared that any general attempt to raise them would create such an amount of friction as to aid very materially the party in favour of free schools. Sir Charles Reed tells us that there are now 12,000 children in Board schools paying a penny a week, who were formerly in "ragged schools" paying nothing. Does any one suppose that these children would be kept at school if a charge of threepence, or even twopence were made? If so, it only proves that he knows nothing whatever about the class concerned.

The last point that we would notice has a bearing upon another election, not to take place till next year. The relations of the Board to the Education Department have evidently been more unsatisfactory during the last three years than they have ever been before. Sir Charles Reed's address was, of course, absolutely non-political. But those who can read between the lines see clearly that the Government has latterly been bent upon making things very hard for the school board system. To have economy preached by the most wasteful and extravagant Government ever known since the Reform Act is bad enough. But to hear of economy when we know that sectarianism is meant is unendurable. Amongst the foes of the present Government in the forthcoming contest none will be more impassioned and determined than members of school boards, who have been put to the torture by the contrast between the wild and wicked wastefulness of our foreign policy, and the higgling, peddling meanness with which the dearest interests of England's future have been treated.

THE BISHOP OF MANCHESTER ON TOWN PROBLEMS.

The Bishop of Manchester, in his inaugural address to the Social Science Congress, took for his subject the special needs of large towns, a subject which has forced itself on his attention through his experience of the centre of the cotton industry. After deprecating the use of the term "Social Science" by the promoters of the Congress, as inaccurate and misleading, he acknowledged that if all pretensions to the exactitude usually associated with the word "science" were laid aside, there was a wide field of practical discussion open to the members of the Congress. And certainly it must be said that in his own address he gave an excellent example of the sort of treatment social problems admit of from experience, philanthropy, and common-sense. Quoting a prediction of Mr. Bright, that "as education extended, the rural population of England would migrate even more rapidly than they had yet done into the large towns," the bishop professed himself alarmed at the prospect, "if these huge urban communities, already so unwieldy, and in some respects so unmanageable, should become huger and more unwieldy and more unmanageable still." In these words we may perhaps detect something of the nervousness natural to a clergyman, some of whose happiest, or at least most peaceful years have been spent in a country parish. But Dr. Fraser has seen more cities and more men than was possible to Ulysses, and he has a fine manly sense, not easily imposed upon by bugbears. It is well worth our while, therefore, to hear what it is in the present condition of large towns which excites his uneasiness.

The first thing that he mentions is the segregation of classes, which has followed upon the increased density of population at great centres. Not only are the poor huddled together in far larger throngs than formerly, but squalor and noise and smoke have driven the rich from their midst. Even where the centrifugal force affects the heavy masses of the poor, they betake themselves to suburbs specially built for them, which the more luxurious and wealthier few shun as they would a plague-stricken spot. "The doctor and the clergyman" cling indeed to their posts; but as the bishop observes, the latter "not unnaturally prefers to locate himself and his family where he can see the sun a little oftener and breath a purer air." Contrasting this arrangement of the population with that of former times, when the shopkeeper lived over his shop and the merchant at his counting-house, and the mill-owner in the midst of his workpeople, Dr. Fraser acknowledges that in those days "life was perhaps rougher and less refined"; but on the other hand he thinks that there was "more contact of class with class, more intercourse and sympathy between masters and men, fewer of those chasms across which we make so many futile attempts to throw bridges, and which constitute sometimes such insuperable difficulties in the way of large and effective schemes of social improvement." As we read these last words we are inclined to cry, "Instance, shepherd, instance!" The largest and most effective scheme of social improvement with which we are acquainted is contained in the Elementary Education Act of 1870. Of the working of this in large towns the bishop further on speaks in warm terms of approval, and we are not aware of any class warfare that has seriously interfered with it. This is exposed to a very different kind of opposition, and one with which we are sure the enlightened president of the Social Science Congress has no sympathy whatever. But we cannot help thinking that when uttering these words the bishop had in mind, amongst other things, the alienation of the masses from recognised or established religious institutions, and that he traces this in part to the segregation of rich and poor in our large towns. Yet the difficulty is surely of a deeper nature. It has grown coincidently with, but it scarcely arises from, the local separation of classes. That difficulty arises to a large extent from the fact that the old relations of patron and client are almost everywhere destroyed, while the new relations of equality, so much desiderated by Mr. Matthew Arnold, are yet far from being established. In the old times class met with class familiarly because the rich were always pretty sure of being treated with becoming deference, and of having their own way. Even to the present time the manners of great nobles and their families towards their servants and dependents are much more easy and friendly than is usually the case in the middle classes. And that is simply because there is so much less fear of "uppishness" on the part of the social inferiors of the former. Now in the days referred to by the bishop the social hierarchy was much more perfect than it is now, and the middle classes felt as little need to be on their guard against encroachment as the upper ten thousand do now. But all that is changed, and the process is irreversible by any intermixture of big and little houses. The working classes are now afraid of being patronised; at least they think they are, though many of them are far from understanding what true independence is. The remedy is not any impertinent demand upon old Time to retrace his steps, but rather the prophetic word "speak unto the children of Israel that they go forward." A more perfect theory and practice of equality will remedy the evils of a transition state.

The Bishop of Manchester himself appears to recognise this when he enlarges upon the need and the power of education. He perhaps makes no more than a reasonable demand upon the authority of law, when he invokes it to prevent the sacrifice of life and health to the enrichment of "jerry builders." And we are sure he guages his countrymen rightly when he protests that they would never submit to be made provident by Act of Parliament. But we are disposed to think that he expects too much from "the systematic visitation of the poor" known as the Elberfeld system. It does not follow that because it succeeds on the Continent it would succeed here. Even if Mr. Matthew Arnold be right about the French, equality is much farther off in Germany than it is here. The one thing wanted by all classes alike is the sort of independence that is only another name for self-respect. Now we do not see how systematic visitation is to encourage a quality, one of the first results of which must be a strong objection to being systematically visited at all. Observe, we are casting no slight upon friendly Christian ministrations or genuinely sympathetic intercourse with the poor. But no class can be in a healthy condition that is obliged to submit to the sort of patronage supplied in "systematic visitation." The evils of the present state of things may undoubtedly be alleviated in that way, but they cannot be cured. The only cure is to be found in a universal diffusion of the spirit of self-help. It is not building Acts, nor permissive bills, nor flower missions, nor systematic visitation, however good all may be in their place, that will regenerate huge, unwieldy, unmanageable urban communities, but only the elevation of the masses to the capacity of self-government. Therefore, in spite of Mr. Yorke and vestrydom, we would say, educate, educate, educate!

ARRAN.

A small island in the Western seas, "beautiful for situation," and as unpolluted by steam and machinery as even Mr. Ruskin could desire, may well seem to the jaded Londoner a very picture of an ideal rest. Such an island is Arran, and within fifteen hours after leaving London, the traveller finds himself not only amid scenery of surpassing grandeur, but also among conditions of life so primitive in their simplicity as to form a striking contrast to those in which he passes his working days. His home will be a cottage of small dimensions. It is not improbable that his sitting-room will be also his bedroom, and that his wife may be horrified to discover that neither range, nor oven, nor jack is to be found in the kitchen. If he enjoys the luxury of a bedroom, he will probably reach it by a step-ladder, and on accomplishing the difficult ascent, he will find himself unable to stand up, except in the middle of the room, and above him will be the roof of felt or slate, guiltless of ceiling or of any mitigating medium. He will come to take a deep and personal interest in the changes of the weather: for when the rain descends and the winds blow he will often be unable to sleep for the noise upon the roof. He may have a chair for his washandstand and a biscuit-box for his toilet-table; so that shaving is a transaction not lightly to be undertaken and not easily forgotten. But all these small discomforts will add to his enjoyment and increase his sense of freedom—indeed, they may work a healthy moral effect, by showing him how many things, which he regards as necessaries, are really luxuries—at least he will enjoy his accustomed "necessary luxuries" all the more when he returns home.

This complete homeliness is far more pleasant than the counterfeit gentility of an ordinary lodging-house, which is usually a bad imitation of one's own dwelling, and which gives you neither the refreshment of change nor the comforts of home. In Arran such accommodation is utterly unknown. Were the law of supply and demand allowed free scope, the island would soon be disfigured by stuccoed "villas" and "elegant residences," such as the heart of the speculating builder delights in. But in Arran there is an awful and arbitrary power who overrides all economic laws. This is none other than the Duke of Hamilton. Like Robinson Crusoe, he is "monarch of all he surveys," unless his eye happens to fall on a small slip of land owned by an old maiden lady. For this, successive dukes have offered fabulous prices, but the old lady stubbornly rejects all offers. But of the rest the duke is undisputed master, and the visitor cannot long be ignorant of the fact. He naturally inquires why one small shop monopolises

the trade of the village—and he is told "the Duke" won't allow any other tradesmen to settle in the island. If a marsh is drained, "the Duke" has done it, if a road is out of repair it's because "the Duke" hasn't done it. You see the site of an ancient mill, and you are told that "the Duke" had it pulled down because the noise disturbed the game. You notice a quantity of moorland showing marks of cultivation almost obliterated by lapse of years, and you are informed that some sixty years ago a village was there—composed of farmhouses and cottages—but that, as the villagers became "clannish," and refused to marry out of their own set, the Duke (doubtless thinking that such exclusiveness was sadly out of place except among the aristocracy) shipped the whole of the inhabitants off to America, and had the houses demolished. Looking upon the island as a shooting preserve, the Duke strongly objects to any increase in the population. By declining to build fresh cottages himself, and refusing to grant leases to anyone else, he drives away the young people, and compels most of them to seek their fortunes elsewhere. Those who remain are usually in fairly comfortable circumstances. By letting their cottages at rents varying from 10*l.* to 50*l.* for the season, they make up their earnings to a good annual income, of which, with the usual Scotch thriftiness, they generally make good use. During the occupation of their cottages by visitors, they themselves repair to huts of wood, built at the back, or, like the ancient worthies, live in holes and caves of the earth.

It is only on Sunday that one recognises how closely-packed visitors and inhabitants alike must be. Like all Scotchmen, the peasants are extremely punctilious in their attendance at public worship, and out of the small village one is astonished to find two comparatively large congregations. The one worships in the schoolroom, where Established, Free Church, and United Presbyterian ministers preach in friendly succession. The other meets at the tiny Congregational Chapel—the church connected with which was one of the first Independent communities formed in Scotland. On a fine Sunday in August the congregation overflows the little church, and a large portion listen outside, stretched on the grass or dexterously balancing themselves on ill-constructed forms or diminutive camp-stools. In the evening the service is held on the rocks, and the chorus of the old Psalms—dear to the Scotch by the traditions of centuries—resounds over the silent sea. Nothing seems changed in their worship; the quaint paraphrases, with their slow and stately tunes, are still sufficient to express their devotional feeling or their stern hatred of vice. While English Nonconformists have changed and changed again their hymn-books, and fastidiously require a choice of some 1,300 hymns to satisfy the diversities of their religious thought, their Scotch brethren are still content with "the songs of Zion," and still delight to join in the melodies once loved by the founders of their faith. Their style of preaching seems unaltered too. Still the contrast between the "Old" and "New" Covenant is the favourite theme; and though the contrast is drawn much to the disadvantage of the "old" dispensation, the preacher speaks with a strange fondness of God's ancient people, and applies to his own hearers the history of that "favoured" nation. One is exhorted to be thankful for the "smitten rock" and the "sheltering palm-trees" amid the wilderness; one is told of "richer grapes than ever grew in Eshcol," and "lovelier flowers than ever bloomed in Sharon," while "Aaron's rod that budded" is made by a sacred ingenuity to become the type of the human soul—which being "dead" at first, when separated from its parent stock, breaks forth into renewed beauty when it bears the name of the great High Priest. That school of religious thought which is called by its adherents "liberal,' and by its opponents "latitudinarian" or "rationalistic," seems generally absent, or at least silent. Doctrines, which in many of our English chapels, are either disclaimed or ignored, or at least spoken of "with 'bated breath and whispering humbleness," are proclaimed in Scotland with unabated assurance. No harassing doubt concerning the Personality of the Devil—no weak squeamishness concerning the doctrine of eternal punishment, ever seems to disturb the placid certainty of our Northern brethren's theology. Doctrines which are tacitly accepted—if not vigorously enforced—by many of our leading Dissenters, are still a startling heresy in Scotland.

To a Southerner it appears at least strange that a hot debate should take place in a Synod concerning the expulsion of one of the most eminent scholars of the Presbyterian Church. It seems still more strange that the head and front of his offending should be some doubt which he has, or is said to have, concerning the authorship of the Book of Deuteronomy. While he cannot help feeling rather "sold" at this great disturbance over a small matter, the English Dissenter may not improbably be conscious of a certain envy of those who are so assured on all other points of their faith that they can find energy and leisure to be angry with any person who is unorthodox on the subject of the Book of Deuteronomy.

But this article is not intended to be an attempt at a sketch of Scotch theology. The evidently deep interest which all the poorer inhabitants of Arran take in their religious services, seem to exalt them to a greater importance, and the many contrasts to English habits and customs culminated appropriately in the form of their worship and the style of their teaching.

It is on Sunday that an Arranite is to be seen dressed—on other days he or she is only partially attired. Neither bonnet nor shoes nor stockings are considered *en règle* on week-days by the Arran ladies.

On Sundays, however, full dress is donned, and you have some difficulty in recognising in the well-dressed woman with crape veil and black gloves, the widow whose agility you have admired on the Saturday, as with bare head, arms, legs, and feet, she has sprung from rock to rock to show you the way up some lovely glen. But still more striking is the contrast between the lady visitor on the Sunday, and the lady visitor as, like Aphrodite, she emerges from the foam after her morning bath. Bathing machines or sheds are conspicuous by their absence—so that the fair and water-loving visitor has only the choice between performing her toilette on the beach, and making a dart across the road, to and from the sea, to her own house. It is rather startling as the unsuspecting male is walking along the highway, to meet a dripping nymph, whose face, so far as it is visible amid "the loose train of her amber-dropping hair," he recognises as that of the lady to whom he was introduced the night before. The unfortunate spectator knows not what to do; his first thought is to raise his hat; his second to look stonily unconscious; his third—but before his third is formulated the lady has disappeared into her house, to the intense relief alike of the seer and the seen. But bathing in these western seas is a far different matter to bathing at the usual seaside resorts. The water is always invigorating, and is besides so marvellously clear that as one swims, one can clearly distinguish the tangled threads of variegated sea-weed twenty feet beneath. Trees grow at some points right down to the water's edge, and almost dip their branches in the sea, while on the mountains are to be found unusual varieties of heather, and in the glens ferns of all kinds grow in rich profusion. The geology of Arran is said to be an epitome of that of Great Britain, but the chief feature which strikes the non-scientific visitor, is the immense masses of granite which are to be found piled up tier upon tier. Seabirds of all kinds abound; white-winged gulls follow the wake of the steamer, and stately herons stand in dignified isolation on the rocks, or fly swiftly and silently in search of prey.

But, after all, the great attraction is the scenery, which is as grand and as varied as any in Scotland. Who shall dare to attempt to picture the scenery of the Western Highlands, when Mr. Black has by his matchless books shown how much there is to tell and how little the ordinary writer is able to describe. But let the intending visitor employ some of his winter evenings in reading or re-reading "The Daughter of Heth," "Madcap Violet," or "The Princess of Thule," and there will arise before his fascinated imagination, a scene so beautiful that it seems to belong rather to the region of poetic fancy than to the realm of actual and material reality. Yet, when next summer he shall gaze from the top of Goat Fell at the wondrous panorama of mountain and of moor, of rock and glen, of inland loch and ocean frith, or when, wandering by the shore of Arran, listening to the murmur of the unresting sea, he shall watch Bute and Cambray change to gold and then to purple and to grey, while the intervening strait is painted in a thousand varied hues by the glories of the setting sun, he shall say, as the colours fade away into the darkness, that "the half had not been told him."

E. F. A. B.

It is announced that several farms in West Somerset have just been let at a reduction of 20 per cent. on the former rentals.

Literature.

"CATHERINE AND CRAUFURD TAIT."

There are certain considerations which alone could justify the publication of records so distinctly personal and intimate as these. First of all, remoteness from the actual circumstances; and, secondly, the possibility of benefit accruing to others from their appearance. The one to some degree involves the other. The perusal of writings, in which the inmost heart, both in its joys and sorrows, is frankly unveiled, has always had a strange fascination, but the unity of impression is not easily preserved, particularly when, as was inevitable in this case, many of the references must be to persons still living, and to transactions which, even in their more prosaic details, are still clearly remembered. Naturally, when Dr. Tait, who was then Dean of Carlisle, lost five deeply-loved and lovely children within as many weeks, the hearts of all who heard of his great and sudden bereavement were touched to truest sympathy fer him and for his wife. But the fact of such sympathy, so naturally evoked, could not in itself be held as any warrant for details of inward experiences due to that sad visitation, and calculated to revive only a factitious form of it. This criticism would have held against the publication of certain passages in this memoir, had not the hand which penned them been laid in the dust. The sacredness of death is on them; it transfigures and justifies the earlier record of pain, the more that we can see how character grew under the ever-present sense of loss; and a ripe self-reliance and self-devotion were developed which could find mitigation in work and thought for others. On the whole, good taste and chastened reserve have done the work which Time itself might otherwise have accomplished.

The Archbishop's own memorial, which forms the first third of the volume, is for most part written with simplicity, and unaffected pathos. Now and then, indeed, it verges a little too closely on the familiar, as when we are told about a certain dignitary entangling his foot in Mrs. Tait's train as they went in to dinner, and intimating the advisability of his "hanging on to the skirts of Canterbury." His Grace's desire somewhat to relieve the inevitable neutral tint has led him, here and there, to make too much of digressions into matters of really secondary import. The formal and expressed *return* to the main narrative occurs too often for the feeling of complete biographic success. Then, unfortunately, the plan, in so far imposed upon the editor by the form into which the Archbishop threw his recollections, has necessitated a vast deal of repetition and indirectness. The story, in fact, is throughout *twice*, and in some essentials *three* times told, and each time with less and less of condensation and simplicity and vigour. After the Archbishop's chapter comes the editor with details, particularly of the earlier life of Mrs. Tait, into which he brings her narrative of the incidents and sufferings in that sorrowful time in the Deanery of Carlisle; and in the same way introduces a chapter dealing with the life of His Grace's only son Crawfurd Tait—a young man of most attractive and noble nature, who died in his twenty-ninth year—a sorrow from which Mrs. Tait never recovered, dying within six months after her son. We shall briefly present the main facts as brought out in the volume, and then venture on a general estimate of it.

Catherine Tait was the daughter of Archdeacon Spooner, and was born at Elmdon Parsonage on the 9th of December, 1819. She was very lovely in her girlhood—"so fair, so soft, so gentle, with so musical a voice"—says Miss Marsh. Whether at home or among her cousins—for the family relationship linked her with O'Brien's and other families in Ireland as well as with not a few "stately homes in England"—her days were a "constant round of duties, lovingly and energetically performed." At a very early period her natural tastes led her to the old English theological writers who most excelled in unction—Andrews, Jeremy Taylor, and Bishop Hall; and, mainly through the influence of her brother-in-law, Edward Fortescue, her sympathies were drawn to the High Church party. The Archbishop tells us that when the names of the candidates for Rugby were mentioned in 1842, she preferred Dr. Wordsworth (now Bishop of St. Andrews), and was anxious that he should be chosen. Had her wishes been realised, the outward tenor of her life might have been very different. Within a very short time after

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* *Catherine and Craufurd Tait, wife and son of Archibald Campbell, Archbishop of Canterbury.* A Memoir. Edited by the Rev. William Benham, B.D. With Two Portraits. (Macmillan and Co.)

Dr. Tait's appointment to Rugby, she had consented to become his wife. To the quiet life at Elmdon the Archbishop, as he tells us, was introduced by his friends, the Sandfords, and one little reminiscence of this date may be given from the Bishop of Gibraltar:—

Her family and mine (he says) were united by the ties of friendship, and she and her sister used often to gladden my father's home near Rugby by their presence. It was a gala day to us all at the quiet and pretty vicarage when Catherine Spooner came to pay us a visit. She was staying with us shortly after Dr. Tait had entered upon his duties as headmaster of Rugby School; and, when the work of the day was over, often would the headmaster be seen galloping over to Dunchurch to spend the evening under my father's roof. We used at times, after dinner, to read aloud Sir W. Scott's novels or some other interesting book, and we all felt pleasure when Catherine Spooner took the book. On one occasion we were reading "Agathos," and she made a false quantity in pronouncing the Greek word "Agape," and was set right by the headmaster. She was very pretty and graceful in those sunny days, and, moreover, had a sweetness, a freshness, and charm of manner which were peculiarly attractive. She won the heart of everyone at Dunchurch. Her lightest wish was law to my brothers and myself. Nothing would we not have done to win a smile from her or a kindly word. Her engagement to the headmaster was glad news to the home at the vicarage, and especially to my father and mother, who entertained for the headmaster and his betrothed an affection and reverence which, in after years, matured, deepened, and strengthened. My father, on hearing of the engagement, wrote to the headmaster that he was glad to find that he had taught Catherine the right way to pronounce "Agape."

They were married at Elmdon Church on the 22nd of June, 1843, "and it was characteristic of her that, early on her wedding morning she went as usual to her mother's room to read to her the Psalms and Lessons for the day." The life of Rugby was a busy and a happy one. She not only managed her own household, but took charge of her husband's accounts. She was always present at early morning service in the parish church, visited constantly among the poor, and found friends amongst them, won the love of the boys, ministering material aid to the sick, and consolation to those who had lost parents or relatives. Her friends wondered how she found time to read so much as she did. It was by treasuring up the odd moments. In 1849, Dr. Tait was made Dean of Carlisle. They had now three children—all girls. Very beautiful is the account of the Carlisle life, with the constant work among the poor people, who were not slow to seek her counsel and sympathy and aid; her incessant labours as home duties increased; the pleasant walks in field or wood; the holidays so deeply enjoyed, when the children could fully share the society of their parents. The Archbishop writes:—

There were among the poor whom my wife tended, some truly consistent Christians. I remember one man, John Horsley by name (who believed himself to be some relation of the famous bishop); he was a regular worshipper in the cathedral, at least when the dean was to preach, and though very poor was a man of a good deal of intelligence, and apparently a simple-minded Christian. One day as my wife was coming out of the cathedral, she saw him standing by the deanery door, and, as she was busy, she was passing on, after having addressed to him a few words. "I wanted to speak to you to-day, Mrs. Tait," he said, intimating that he was not well; "I am come to bid you good bye, for I am going to die to-day." She stopped and said she would send the Scripture-reader to see him, and, if he liked, to pray with him, at his house. "Better not send to-day, ma'am, for it's washing day, and my landlady will be very busy; but I came here just to tell you that I'm going to die to-day." She did what she could to cheer him, and after a little time he went away; and to be sure, when the Scripture-reader arrived, he found that old John was dead.

And again:—

The chief happiness of her domestic life was in the children who, one after another, were born to give brightness to the dingy old deanery. Each day while we were in residence she would sally forth in our open car with the whole body of them, when an interval came from the work of the day. In spring time and in summer we would encamp some four or five miles beyond the smoke of the city, and wander with them, seeking wild flowers in the woods or loitering pleasantly by the river-side. And then, as the elder of them grew up, what pleasant hours she spent in reading with them, and how wonderfully she was able to interest their growing intelligence in all the good works which she herself did for Christ's sake. The cathedral services, too, were both to her and to them a never-ceasing source of interest.

It is only when the intensity of Mrs. Tait's happiness and satisfaction is realised that we can form a faint conception of the shadow that fell on that happy home when, suddenly in the beginning of 1856, one after another of the children was carried away by fever. It is only by bearing this thought clearly in mind that we can read in the proper mood that most remarkable document, which forms the middle portion of the volume, and which would be simply overwhelming were it not for the calm and self-possessed holiness which speaks through it from first to last.

When Dr. Tait was appointed to the bishopric of London soon after, Mrs. Tait approved herself a faithful helpmeet. She was interested in all good works; she joined her husband heartily in his desire to make personal acquaintance with all the clergy of the vast district; in nothing did she affect the fine lady. London society, which was open to her, she did not stand apart from, nor did she seek eminence in it; a sense of duty followed her—she had more satisfying interests. She was mainly instrumental in founding one home—the St. James's; was a constant visitor at the hospitals, and after a short time founded the Fulham Orphanage; so that a joke was kept up as to one day when the coachman received for direction the word "Home," he had to ask, "Which Home, ma'am?"

At Fulham she found poor cottages to visit, which reminded her of her old days at Rugby and Elmdon; and in the widows' almshouses and union workhouse she was continually to be seen. Soon, as her knowledge of London increased, she became well acquainted with many of the hospitals, and especially gave herself to such branches of work as were best suited for a woman. The Brompton Consumptive Hospital lay half-way between Fulham and London House, and many poor patients have carried to their dying day a grateful remembrance of the regular Scripture lesson which week after week she gave there. Meanwhile penitentiaries, conducted by sisterhoods, were growing; she took an interest in them all.

The following is a picture—a series of pictures—which should be very memorable to many, even though they did not take part formally in the efforts to relieve the distress and the cholera patients in the East of London in that awful year—1866—as did Bishop and Mrs. Tait:—

The state of things in the East of London became very bad indeed; the whole district which had any connection with the river Lea was infected. I summoned a meeting of the clergy of Bethnal Green, Stepney, and Spitalfields, and we endeavoured to make arrangements which might aid the sanitary authorities. From that time my dear wife accompanied me regularly in the visits which I made to the infected districts. She felt that others might naturally hang back if she in her prominent position were afraid. She knew that her voluntary presence in the hospitals would give courage and endurance to those who could not escape from the responsibility of ministering to the sick, and that personal knowledge of the danger and of its details would enable both her and me better to appeal for help and assist in the organisation of efficient remedies. I can see her now standing in one of the large wards of the hospital for Wapping and St. George's-in-the-East, quietly soothing the sufferers, while one poor little girl seemed to be seized with the last agonies, and the Rev. C. F. Lowder, who attended us, stepped quietly to the bed of the poor patient, and gave her such help as by God's blessing resulted in her final recovery. I can see her in the well-ordered hospital extemporised by Miss Sellon, near Shoreditch, encouraging the sisters who had ventured their lives from the pure air of Ascott into that infected district, and in the Middlesex Hospital, where other well-known ladies had undertaken to assist the permanent staff. I remember the real danger to which I thought she was exposed near Ratcliffe Highway when unexpectedly she was summoned to try and guide the somewhat irregular efforts of the clergymen of the parish to distribute relief amongst a miscellaneous crowd whose families were suffering from the plague.

Dr. Tait was raised to the see of Canterbury in 1868; and it was not without regrets that the family left Fulham. The Archbishop says that his daughters were dissolved in tears when they heard that they must leave it. The new sphere brought for Mrs. Tait a wider field of work. She was instant in season and out of season. The bequest of a relative had enabled Dr. Tait, while still Bishop of London, to purchase a small property in Thanet that he might be enabled at any time to escape for awhile from the toils of diocesan work. This was more valued now than ever. To Mrs. Tait it gave the opportunity to establish the orphanage permanently on a part of the land—an institution which has been greatly blessed, and whose continuance under the constitution framed by her is guaranteed by the appointment of trustees. To this orphanage for eighty children she soon added a convalescent home. During her absence on one occasion a great error was made:—

She found that in her absence, through some mistake, the cost of the building and furnishing of the orphanage had crept up to nearly double the sum she had anticipated, and for the payment of which she had provided. Most people would have been, under such circumstances, in despair; but she was not a woman to be daunted. She wasted no time in vain complaints; it was difficult to say whether anyone was in fault—there had been some mistake, and she set herself to rectify it. She rallied round her, as by magic, a circle of liberal and wealthy friends, George Moore among the chief; the rest are still living. He used to say that, though he did not always approve of her plans, he never could resist her. One meeting was enough: the money wanted was advanced, and she had the satisfaction soon afterwards of collecting enough to repay all debts, and of completely clearing the institution of its heavy liabilities.

On May 29, 1878, their son Craufurd died in his twenty-ninth year. By his sweetness of nature, his self-devotion, his great love and concern for the poor of the parish where he had laboured, he had raised high hopes in the hearts of many for his future. To his mother he stood in a very close relationship. They were, in the most especial sense, friends. She only, as we have said, survived him a short six months. Most touching it is to read her directions to him respecting her narrative of the terrible days in the deanery at Carlisle.

We have seldom been brought into contact with a woman who combined so keen a religious sense with so much method, order, tact, and governing practical instinct as Mrs. Tait. So intense were her spiritual susceptibilities that one wonders there was no tendency to the ascetic in her. Her devotion to duty and her healthy sympathies saved her from this. It was a life of lofty aims, wise self-abnegation, and truly philanthropic purpose. Craufurd Tait we are interested in mainly because of his mother. He was only beginning to show the spirit that was in him. Were it but possible to condense the volume for a people's edition, recasting the matter into one direct and continuous narrative, it would, we think, be more artistically effective, and would be unspeakably influential with thousands who have scarcely time to read or enjoy it in its present form.

MAGAZINES FOR OCTOBER.

The author of the article in the *Cornhill* on "Some Aspects of Robert Burns" has, it must be imagined, sat down to write "nothing but truth of the dead." But the aspects here presented are generally painful, giving, as they do, in greatest space, the worst side of Burns's character; but stress is also laid on the fact that he was "a gentleman," while his "ardent power of sympathy" is also frankly acknowledged. On the whole, however, the article is a painful one. Next we turn to "Earth-Born Meteorites," one of the best of the astronomical papers that have appeared in the *Cornhill*. The theory examined and, to a great extent, supported by the writer is that the meteors that descend to the earth in such vast numbers were originally, and some millions of years ago, shot forth from the earth itself, and are now, therefore, simply returning from whence they came. The writer says:—

It is as nearly certain as a matter of this sort could well be that a number of the meteorites which fall from time to time upon the earth have been expelled from planets or from a planet having already a solid crust, and the only explanation which seems admissible, so far as such meteorites are concerned, is that they were expelled from our own earth in some remote stage of her existence. Again, whether we trace back the history of the earth by examining the various strata forming her crust, or whether we consider the evidence afforded by the condition, orbital movements, &c., of the solar system, we are alike led to the conclusion that every planet has in the remote past been in a state of intense heat, and that therefore presumably what happened to our own earth must have happened to all the planets, so that the very evidence which supports so satisfactorily the theory of Ball and Tschermak conducts us also to the conclusion that immense numbers of meteorites must have been expelled from every member of the solar system (unless we exclude the giant planets on the ground that as yet they may not have attained the stage of effective volcanic eruptive action), and therefore that some at least among the meteorites which reach us must have come from other worlds than ours.

The best remaining paper in the *Cornhill* is on "Hans Sachs"—very curious and very original. Neither of the running tales is up to the mark, but there is a very humorous trifle on "Madame de Sainte-Folye's Babies," which atones for other deficiencies.

Belgravia is remarkably fresh; first, in Dr. Andrew Wilson's "Threads and Thrums in Lower Life," with its popular representations of insect life; next in the powerful tale of Dr. Barberon; and then in a capital article by Mr. Macgregor on "Early Forms of Cricket," from which it follows that, under other names, it was an old game in England. Mr. Payn's tale of the "Honest Farmer" is good, and especially his description of Lawyer Smart, "who spoke with respect of everything except poachers and Dissenters."

Professor Seeley continues his papers on "History and Politics" in *Macmillan*. As we have intimated before, we do not see that the writer makes out his case, and we very much doubt the possibility of writing history as he would appear to wish to have it written; but let him speak for himself:—

My space is exhausted before I have been able to do more than barely state my case. But I shall be content if I have made it conceivable how the serious study of history may modify those party preconceptions in which most of us have been bred—if I have only made out a *primâ facie* case for the opinion, which I cannot pretend here to establish, that the politics of this age are divided by a much greater gulf than is imagined from those of the old *régime* of Europe. Our modern politics took their rise in the French Revolution. It is easy, no doubt, to trace analogies between modern political controversies and the controversies of that old *régime*. But when we infer from such analogies that the change has only been apparent, and that the party-war is substantially the same that it always was, then, I say, we are radically mistaken. No, the resemblances are superficial, the differences are substantial. And still more is this remark applicable to older and remoter party controversies. It is an unhistorical confusion, a false and shallow theory of history, concealing the true course of development, which imagines mankind as eternally debating the same question. And if this is so, you will see the consequence which follows from it. You will see that this truth throws open history to schools and universities, takes the interdict off it, and

restores to it the place in education and culture to which it has a right. From the higher schools of education—where assuredly the hindrance is already little felt, for there the serious student soon sees these party disputes fade away and almost lose their meaning—a new tolerance, the result of wider views, may spread slowly downwards into popular education, until at last it may become possible for English people to draw some useful instruction from the history of their country.

"Haworth's" is concluded, but we think not well concluded. It has power, but the power has been coarse, and the end is singularly patchy for so fine an artist as Mrs. Burnett has proved herself, in her former tales, to be. The article on Charles James Mathews will be read with amusement, and it has some frank remarks on the stage and society. Miss Marten's article on the "College for Working Women" is a good history of a brave experiment. Miss Marten tells us that the college is a "collection of students." It has gone on well; but from what classes does the reader suppose the students come? This is one year's list, and it is a remarkable one:—

Artificial flower, feather, and toy makers	5
Bookbinders, folders, and compositors	6
Bookkeeper	1
China painters, gilders, Japanners, hair workers	7
Clerks and newspaper agent	4
Domestic servants	30
Embroiderers, lace milliners, and jewel-case liners	8
Hospital nurses	9
Machinists	18
Needlewomen, dress and mantle-makers, milliners, &c.	107
Shopwomen	26
Stationers, tobacconist, and fancy trades	6
Surgical instrument makers	4
Teachers and pupil-teachers	38
No occupation stated*	107
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We hope that this paper, to which we direct especial attention, will serve to interest our readers in the really remarkable work going on in Fitzroy-square. Another article will be found equally interesting, the "Autobiography of a Thief," told, as Mr. Horsley assures us, in the thief's own language. Let us hope that this now respectable costermonger has exaggerated his exploits to the curious listening ear of the chaplain of Clerkenwell Prison. We do not agree with the article on "Vivisection," and that on "Party Government," from the tone and temper of which we equally disagree, demands larger space for notice than we can give to it in these columns.

Temple Bar's sketch of Talleyrand, or "The Prince of the Old Diplomatists," is done with great breadth as well as great detail—the latter we are always sure of from the writer, but not always the former. One is glad to read these last words concerning a man of whom history has not spoken particularly well:—

> Talleyrand was greatly beloved by the various members of his family, and in his distinguished social circle he had many old and faithful friends who sincerely esteemed and admired him. Most of the servants of his numerous household had lived with him many years, and were all much attached to him. This speaks well for his character in private life. On his public career it would be unfair to pass judgment without taking into consideration the lawlessness and turbulence, the immorality and corruption, both social and political, which characterised the stormy epoch in which he was called to play a very prominent part. If he did not pass through it blameless he was less guilty than many others; if his hands were not pure, at least they were not bloodstained, and it is possible that, as Bourrienne, who knew him well, says, "History will speak as favourably of him as his contemporaries have spoken ill."

Another character pleasantly placed before us is that of the homely Victor Emmanuel, who is described under the title of "A King in the Alps." The anecdotes here are charming. The fiction in this month's *Temple Bar* is as varied and as good as usual.

Fraser has a very good number. The most remarkable paper is by Karl Blind on "Prince Napoleon and European Democracy" from which the reader may obtain some curious political information, which only one of the great revolutionists of his time could have given, but Mr. Blind's history has yet to be written. Next, it is very well to say, "Altruism" has failed, as the writer of a paper on that subject says it has, but we submit that it has not yet been tried. However, there is matter well worth reading in this article. The papers on Afghanistan and on the "Cost of a Foreign Policy" are admirable, but we do not think that the representatives of the people must "lead the way" in reform. They never have done so, and are never likely to do so. If we wait for them we shall wait for nothing.

Dr. Andrew Wilson contributes to the *Gentleman's Magazine* some remarks "Concerning Protoplasm" both well-informed and wise, and Mr. Walford gives us a pleasant sketch of a "Visit to the Birthplace of Nelson." One is rather surprised to find that there are very few stories of Nelson at Burnham. The two that are given are not worth quoting. Critics will read with pleasure the able paper on the "Drama of Cervantes." There is a remarkable poem on Lazarus in "Recent French Poets," in which will be found a strong originality, but not, as we think, a faithful representation. Does this correspond to the reader's imagination?—

> At Jesus' voice dead Lazarus awoke;
> Livid he stood a moment in the gloom;
> Then, with the grave-clothes on him as a cloak,
> He staggered forward from the open tomb.
>
> Silent, alone, he walked into the town,
> Crossing the common folk and common things,
> In quest it seemed of some one he had known,
> Silent, alone, in ceaseless wanderings.
>
> Beneath the deadened pallor of his brow
> His eyes no lightnings gave; nor, with a glance—
> As though Eternity that held him now
> Drew the look inward—changed his countenance.
>
> Sombre as madness, with uncertain feet
> As a weak child's, he went, or like one dazed
> In an unnatural air. Along the street
> Folk parted as he came, and stood amazed.
>
> For knowing nothing of the common hum
> Of earthly tones whose sense could no more reach
> His wrapt awe stricken soul, he passed them dumb,
> With fearful things to tell that found no speech.

With a paper on Arthur Sullivan in the *University Magazine* there is also a striking portrait, and there will be found admirably-selected matter as usual in "Greek Wisdom," a series of articles which might well be reprinted. In "Some Talk with a Mountain Parson" there is good and wholesome speech, as the following:—

> To leave metaphor, what a troubled spectacle is that which the Church presents in these latter days! Can we honestly say that we have a National Church? To me the sects appear to be in a firmer and more healthful state than the mother Church. I hear less of criticism, of weakened faith, of doubts and disbeliefs, amongst them, than in the great body of the so-called National Church. Moreover, some of your sects have grown so big and strong that one would scarcely like in their hearing to talk of any "National" Church from which they were supposed to be excluded. Turn for a moment to Evangelicism, still the professed faith of the majority in this country, and ask what kind of spectacle it offers. Its teachers, if we except a few men of intellect and earnest faith, are not those who, if our clergy were elected by vote of their parishioners, would be chosen as the keepers of their spiritual condition. And the dangers that threaten her are two- and three-fold. She has to face, with the blunted weapons of an antique armoury, the keener tools of science. She has carefully to watch the stray souls who are every day weakening her by falling away in distrust, or passing over in open rebellion to another side. And more than all, she has to reassure or combat those many of her own professors, whose faith in her, already shaken, is growing slacker and slacker each day, and who, though not yet acknowledged perverts, are somewhat lax in pricking consciences with the old arguments she would have them employ. The vessel, I say, will not sink; but there are some dangerous gaps in her side, and the troublous thing is that, amongst the clerical crew she carries, there are many who not only refuse a hand at the pumps, but stand by with some satisfaction and watch the inrush of the waters.

Other articles are on "Positivism and Reality" and "The New Philosopher's Stone"—not quite an apt title.

Old Testament characters have gained much in interest since they have been dealt with in a frank and faithful spirit, their defects confessed, their saintliness not exaggerated. The *Expositor* for October discusses the little-attractive character of Jacob, and regards the scene by the ford Jabbok as God's gracious but urgent mode of compelling Jacob to abandon his trust in his own cunning and policy rather than in God. Dr. Fairbairn's "Studies in the Life of Christ" strike us as wanting in repose of style. They are a little too uniform in their vivid rhetoric. It is scarcely necessary to say that though Farrar and Geikie have just gone over the ground before him, Dr. Fairbairn's "Studies" are as fresh and interesting as if the field were perfectly unreaped. Dr. Matheson, Dr. Reynolds, and the Dean of Peterborough, also add to the contents and value of a number in which there is really no padding.

Of *Scribner's Monthly* it is difficult to say more than we have always said. The article perhaps that will be found to be most attractive is on "Ups and Downs in Leadville"—that great mining city of the West, now yielding its millions, but which did not exist two years ago. The description is most graphic, and the illustrations as worthy of *Scribner* as any that have appeared there. "Rio Janeiro" is also well described. "Field Sports in Minnesota" will attract many English "guns" there. Here, also, there are engravings upon engravings. A thoughtful paper on the late Mr. Bagehot should be highly appreciated by that gentleman's numerous friends. There are lighter papers than these, and the "Bric à Brac" is, as always, sparkling with humour.

Blackwood is livelier than it has been for some time past. Light and cheerful is the sketch "Round about Damascus"; beautifully tender and human is the tale from France of a "Deadly Feud"; good is the criticism of "Ion," and well written is the article on "Newspaper Offices." The political paper is so-so.

Different persons will have different opinions concerning the narrative in the *Argosy* entitled "How Shakespeare's Skull was Stolen." It is rather drearily amusing, but that is all. Our opinion, therefore, is expressed. The light matter in this number is exceedingly good, especially Mrs. Fyvie's story—one of the best she has written.

The *Quiver* brings to a conclusion an admirable tale in "His Steadfast Purpose," and the more solid matter is better than usual. We are glad to see the announcements for the next volume.

The *Sunday at Home* contains an especially good sketch of the Orphan Working School—but surely mention should have been made of Mr. Joseph Soul? The coloured engraving of Bangor Cathedral is remarkably good. The best of the contents of the *Leisure Hour* is Jules Verne's story, in which the author surpasses himself. There is a very fair paper also on the "March of Alexander the Great to India."

The *Sunday Magazine* brings on Hesba Stretton's new tale with great vividness. Our readers will no doubt turn to Dr. Allon's sermon, "The Prophet's Call," preached on the occasion of Dr. Mullens leaving for Africa. Mr. Tipple and Mr. R. H. Smith also contribute to this number.

Of other magazines there are the *Congregationalist*, which has an exceedingly unpleasing portrait of Mr. Cuthbertson, but the ecclesiastical affairs of the month are admirably reviewed.——The portrait of the Rev. Edward White in the *Evangelical* is strikingly good, and will be valued by many. There is an interesting sketch of old Thomas Bradbury, by Mr. Hollowell.——The *Catholic Presbyterian* is chiefly distinguished by a brilliant article on "Hume, Reid, and Professor Huxley," by Dr. Peter Bayne—an abler paper we have seldom read. The "Vindication of Calvinism," by Dr. Robinson, of New York, is bold, and will no doubt satisfy Calvinists.——Then we have *Kind Words*; the *Family Treasury*—very good, especially Dr. Prime's paper; the *Foreign Church Chronicle* and *Mission Life*, both giving large information of Church missions; the *Fireside*; and *Weldon's Ladies' Journal*. We heartily recommend the last to all ladies.

BRIEF NOTICES.

A Contribution to the Cause of Christian Unity; or, the Thoughts of an Indian Missionary on the Controversies of the Day. By Simeon Wilberforce O'Neil, M.A., Society St. John Evangelist, Cowley. (London: J. T. Hayes.) "Christian unity is a thought and a desire which has been in the heart of many of the religious movements of the nineteenth century in Christendom." But we are persuaded that High-Church and Ritualistic arguments will do nothing to secure it. Mr. O'Neil writes calmly and in a friendly spirit, but not with much force. "As an Indian missionary," he says, "I have, of course, felt the obstacles to faith which the differences between Christians present to the Hindoo and the Mussulman, as well as the perplexity engendered among native Christians by our theological strifes. Yet the presence of the heathen is, I think, a great check to bitter controversy, and there exists between missionaries of different denominations a friendship and a co-operation which is rarely to be met with at home. As for the native Christians, it seems almost certain that they would unite among themselves, were it not that the divisions of European Christians keep them apart." We have always been under the impression that High Churchmen, believing in Apostolical succession, and therefore not believing in the "validity" of the "orders" of men who have not received episcopal ordination, have refused to co-operate with missionaries of other denominations. And we believe that instances are not wanting in which they have disturbed the peace, aye and the faith of native churches, by insinuating, and more than insinuating, that the missionaries to whom they owed their faith were not true ministers of Jesus Christ. Mr. O'Neil may have learned a better way from the associations which are suggested by his names—"Simeon Wilberforce."

The King's Ferryboat. Sermons preached to Children. By John N. Norton, Rector of Christ's Church, Louisville, Kentucky. (London: R. D. Dickinson.) This book takes its title from the first of twenty-eight sermons which it contains. The sermons are full of anecdotes and illustrations, "the simmering (we are told) of many years' reading." But we must confess that anecdotes and illustrations seem to us to be used sometimes rather for

* Nearly all employed in housework or needlework at their own homes.

their own sake than for the sake of the subjects with which they are connected. We know well the value of a good anecdote in illustrating or enforcing a theme, but it should always be pertinent and subordinate. And we do not believe that children need an unbroken string of stories when preached to. Sure we are that such a process is not the way to do them the highest good. Mr. Norton's subjects are for the most part moral and practical, and in their own way may be suggestive both to preachers and teachers. But we should have been pleased to find in them more *instruction* for the young ones. The sermons on "Birds" and "Cats" and "Dogs" are interesting juvenile essays in natural history, but why they should be called sermons we do not know.

THE NEW CEMETERIES ACT.

The passing of this measure will evidently be for a time a stock topic at diocesan and other Episcopalian gatherings, and, judging from the recent utterances of two of their number, the bishops will try and keep up the delusion that by the passing of the Act the Burials question has been settled.

At the Lincoln Conference last week Bishop Wordsworth spoke on the subject in these effusive terms :—

"We have to express our thankfulness that a peaceful solution of the Burial question has been devised by the Legislature in Mr. Marten's Act, called the Public Health (Interments) Act, passed in the last session of Parliament. In the House of Lords, Lord Stanhope had the charge of the bill; and in introducing it he described it truly as a very small measure; it consists of only a few lines; but in its effects it will not be small, but great. It will put an end we may hope, to a long and painful struggle. You remember, many of you, the poet Virgil's description of the fierce battle between two rival swarms of bees, and how he says :—

Hi motus animorum atque hæc certa mina tanta,
Pulveris exigui jactu compressa quiescent.

(Laughter.) Mr. Marten's Act is the *pulvis exiguus*, by which the strife of two great belligerent parties will, I trust, as far as this Burials question is concerned, be for ever set at rest. Pardon one more expression of thankfulness to Mr. Marten and his Act, and I have done. A celebrated ancient Greek writer in his famous treatise 'On the Sublime,' Longinus, refers to the greatest speech of the most eloquent Greek orator, Demosthenes, his oration 'On the crown,' and he quotes with special commendation for its language and rhythm a sentence in that speech. That sentence is this. Demosthenes is describing a certain act of his own state policy, and says, 'This Act of Parliament dispelled the danger which then hung over us, and made it to pass away—like a cloud.' (Applause.) Let us hope that this saying may now be realised in Mr. Marten's Act. Instead of being overshadowed by a dark cloud of strife and danger, may we henceforth enjoy the clear sunshine of love and peace." (Loud applause.)

At the Carlisle Conference the Bishop of Carlisle said :—

"We owed Mr. Marten, the chief author of the bill which Parliament had made law, a deep debt of gratitude in having solved a problem which, owing to the unfortunate infusion of religious controversy, had previously baffled the Legislature. . . . . The ingenuity of the Act was beyond all praise, and the principle asserted by it was one from which we might feel quite sure that Parliament would never recede. It might be a question, however, whether the Act would not need amendment in some of its details. The Cemetery Clauses Act had been applied under conditions considerably different from those contemplated by those who framed it, and in some respects it would need adaptation in order that the machinery of the new Act might work satisfactorily. For example, the Cemetery Clauses Act seems to make it a necessary condition that a chapel for the service of the Church of England should be erected in the consecrated portion of the ground. Surely, in most of our country parishes this would be unnecessary. As a general rule, it would be possible to obtain a site at no great distance from the church, and the church might be made—and the parishioners would be pleased that it should be made—to answer all the purposes of a cemetery chapel. If, however, amendment were necessary, it could very easily be made when once the ground had been changed from the question of religious grievance to that of sanitary necessity. On the whole, without describing the new Act as perfection, which it could scarcely be expected to be, it did seem to him to have cut a great and troublesome knot, and he believed that with a little adjustment it might be made to work well."

It will be seen from this that the Bishop of Carlisle, even while he praises the ingenuity of the Act, exposes some of its absurdities, and already suggests the necessity for amending it.

We learn from the *Cambridge Chronicle* that a meeting of ratepayers has been held, to consider the mode of providing a new burial ground, and the report brings out some of the difficulties presented by the new Cemeteries Act, as well as indicates the differences of opinion it is likely to occasion.

"It was stated that, if they proceeded under an order from the Home Secretary, the expenses would be paid out of the poor rates, and outlying land would consequently be charged with a heavy share of the burden, heavier (as Mr. Day urged) than it was justly called upon to bear; whereas if they took action under Mr. Marten's Act, *the land would only be rated on one-fourth of the assessment, and the money would principally be raised on houses.* Several speakers urged the formation of a burial board, whilst others as warmly advocated the delegation of the necessary duties to the Local Board of Health. The great obstacle to a satisfactory conclusion seemed to arise from a variety of doubts *as to whether it was or was not compulsory under Mr. Marten's Act to build a cemetery chapel and appoint a chaplain.*"

On this last point the Act is clear. If any part of the new cemetery be consecrated a chapel *must* be erected upon it, and a salaried chaplain must be appointed. So that Churchmen must either go without consecration, or build a chapel and pay a chaplain when they don't want either!

Dr. Eastwood, one of the secretaries of the Society for the Rejection of the Burials Bill, writes in the *Guardian*, "It is much to be hoped that clergymen will see the necessity of giving their assistance to sanitary officers, and by this means doing their part *towards removing every possibility of having Dissenters and Atheists publicly burying the dead in the ancient or the modern churchyards.*" A very pretty commentary on the allegation that the Act was passed for sanitary purposes!

THE BISHOP OF MANCHESTER AND THE WESLEYANS.

Last week we quoted the recent remarks of Bishop Fraser in favour of a *rapprochement* between the Established Church and the Wesleyans. On this subject "A Methodist" has the following weighty remarks in the *Manchester Examiner and Times*:—"Notwithstanding the liberal spirit manifested by the bishop, the fact remains that the position claimed by his own Church is the greatest obstacle to the growth and manifestation of Christian union amongst the Protestant churches of this country. The ministers of the Congregationalists, the Baptists, the Presbyterians, the Wesleyans, including all the offshoots from the parent body, are wont to exchange pulpits, and to take part in various meetings in each other's churches. Amongst these bodies there is the manifestation of a substantial unity. But the case is widely different with the Church of England. No divine, however eminent, outside of her own communion, is permitted to preach or administer the sacraments in her churches. Neither are her ministers permitted to conduct divine worship in the churches of any other communion. Notwithstanding the great tolerance and breadth which is frequently claimed by the bishop for his Church, he knows that he is not permitted, if so disposed, to conduct Divine worship in the Oldham-street Wesleyan Chapel. The laws of his Church would not allow him to exchange pulpits with Dr. M'Laren. But if there were no law to prohibit ministers of the Church of England and Wesleyan ministers from an occasional exchange of pulpits, how many out of the 20,000 clergy are there who would wish to manifest the spirit of Christian unity in this way? It is to be feared the number is exceedingly small. The liberal spirit breathed by the Bishop of Manchester is not widely spread in his own Church. Indeed, if common reports be true, there are not a few in his own diocese who have no sympathy with it. Not long ago the Bishop of Lincoln was animated with a similar desire to that expressed on Saturday by the Bishop of Manchester—that the Wesleyans might be united with the Church. And to prepare the way for this godly work, Dr. Wordsworth published a pastoral addressed to the Wesleyan Methodists of his diocese. In this pastoral the bishop does not describe the Wesleyans as 'that great and estimable body'; but he does, not admit that much good had come out of the labours of Wesleyan ministers. He contends, however, that those who had been instrumental in the accomplishment of this good had grievously sinned against God in taking upon themselves a work which they had not been called. After reminding them how Korah and his friends, who invaded the priestly office in olden times, were destroyed, and exhorting them to consider the perilous position in which they stood, the bishop addresses the laity in the following strain :—'You may perhaps say in reply that God has visibly blessed the work of those who minister the sacraments in your congregations. We do not deny it. But are they, therefore, safe who minister? The Israelites were refreshed by the water flowing from the rock struck by Moses; but he was excluded from Canaan for striking it. Balaam and Caiaphas prophesied of Christ, and many have been edified by their prophecies; but, nevertheless, they who prophesied were objects of God's wrath. God brought about the greatest good—namely, the salvation of the world—from the greatest sin, the crucifixion of Christ. But Judas and the chief priests and people of the Jews, who were the instruments in the crucifixion, were actuated by Satan, the Evil One, and are condemned by God in Holy Writ.' Such is the Bishop of Lincoln's estimate of Wesleyan ministers, and it is to be feared that there is a much larger number of the clergy in the Church of England, who are in agreement with the Bishop of Lincoln than with the Bishop of Manchester.

"In his address on Saturday Dr. Fraser said that 'it was never John Wesley's wish that the Wesleyans should be a body separate from the Church.' On this subject much might be said. Through Wesley's long life he said many things on this and some other subjects which cannot well be harmonised. However, there can be no doubt that he did not desire his followers to be organised as a church; they were to be banded together as societies; and thus to constitute an order attached to the Church, rather than a sect standing outside. This was his purpose, but the facts were too strong for him. The cast-iron organisation of the Church did not allow him the necessary freedom to do his work. . . . . .

"On the question of the union of Church and State there is the following striking passage in his published sermon on 'Former times':—'I have been long convinced from the whole tenor of ancient history, that this very event—Constantine's calling himself a Christian and pouring that flood of wealth and honour on the Christian Church, the clergy in particular—was productive of more evil to the Church than all the ten prosecutions put together. From the time that power, riches, and honour of all kinds were heaped upon the Christians vice of all kinds came in like a flood, both on the clergy and the laity. From the time that the Church and the State—the kingdoms of Christ and the world—were so strangely and unnaturally blended together Christianity and heathenism were so thoroughly incorporated with each other that they will hardly ever be divided till Christ comes to reign upon earth.'

"From this passage it is clear that, much as Wesley loved the Church, he was, to use Mr. Gladstone's phrase, 'no idolator of Establishments.' But whatever difference of opinion there be in relation to Wesley's opinions, there can be none amongst those who have any skill in reading the signs of the times that it is utterly utopian to think of the Wesleyans uniting with the Church of England. The Wesleyans do not desire it. In the country villages the Wesleyan minister is regarded, both by the squire and the rector, as an interloper. And it is not unnatural that the rector should entertain such a feeling. He has been appointed by the State as the religious instructor of the entire parish. He receives tithes from the entire parish. Hence he regards, and the State commands him to regard, every individual in the parish as under his spiritual oversight. It is not, therefore, very surprising that he looks with an unfriendly eye upon the intrusion of a minister belonging to 'that great and estimable body' of Wesleyans.

"Let the Bishop of Manchester be assured that the number of Wesleyans who demand for all churches a clear stage and no favour is constantly increasing."

BISHOP FRASER ON CLERICAL SUBMISSION TO THE LAW.

At the consecration of a new church at Hollinwood, the Bishop of Manchester, in the course of his sermon said that certain new, and it seemed to him fantastical, notions were spreading themselves amongst people, and especially amongst a particular section of the clergy in the present day. It was almost sometimes thought and said that the Church was a Divine institution, and that the State was—he did not know what epithet to apply to it—but a human institution. It was said that his Consistory Court, presided over sometimes by a learned lawyer and sometimes perhaps by not very learned clergy, was a spiritual court whose voice must be heard, but that the Committee of Council in matters of final appeal, composed generally of the ablest heads and the most learned judges of the land, was a merely secular court, to which spiritual people could not be supposed for a moment to submit themselves. It seemed to him to be nothing but dreaming dreams to talk in that way—to say that his excellent chancellor, sitting in some little room, was a man delivering spiritual judgments, and that those were judgments to which the Church ought to submit; but that the High Court of Final Appeal, sitting perhaps in Westminster by Act of Parliament and under the authority of the Crown, was a court so saturated with secularism, and so utterly unspiritual and untrustworthy, as to deserve that no respect should be paid to its judgments by spiritual people. "The powers that be," said Paul, "are ordained of God," and it did seem to him that, whatever their private opinions might be, unless the clergy of the Church of England were going to set an example of anarchy and confusion to all estates of men in the land, their first duty was to submit to the recognised authorities of the land. The courts of the State were as truly Divine courts, if justice was a Divine thing, as the courts of the Church. At the present moment he really did not know what the extreme party amongst them would acknowledge to be an ultimate or satisfactory court of judgment; but it was necessary, unless the Church was altogether to be a scene of anarchy and confusion—every man doing just what seemed right to his own mind—that they should be prepared loyally to submit to the lawfully-constituted authorities. If the judgment differed from their own, they could submit under protest, and make the protest as loud and strong as they pleased. He had been led to that course of thought that

morning by something which was said to him on the previous day at Liverpool. He had to wait twenty minutes or thereabouts for his train, and as he was walking up and down the platform a gentleman who was with him, one of the most intelligent and earnest of the Church laity of Liverpool, said to him, "I think I should like to say to you what perhaps bishops and clergymen do not always hear, and which you may not like to hear, when I tell it you; but, going about in the world a good deal, I know that there is growing up in the laity's minds a very great amount of apprehension and mistrust with reference to the attitude which the clergy are taking up, as though the Church were superior to the law of the land. I believe that we should have had the money required for our bishopric months ago but for the prevalence of that opinion, and, unless it can be got rid of, you may depend upon it there are bad days coming upon the Church of England." He (the bishop) hoped that we should not have in this nineteenth century a renewal of those Guelph and Ghibeline internecine wars and antagonisms that did such injury in the Middle Ages. We were not going to have, he hoped, a party of the Pope and a party of the Empire. He trusted that Churchmen would all feel that they valued the connection of Church and State, and, as the State had shown no disposition in this day to trample on or to refuse to recognise the legitimate powers and privileges and prerogatives of the Church and clergy, he did hope that the clergy, or any section of them, would no longer present to the astonished mind of the laity the spectacle of a body of men who got up in their pulpits and preached order and submission to authority, and the like, and who yet refused to act upon their own principles the moment those principles came to be applied to themselves. What he thought they all ought to long for was to see a national church, which, in the truest sense of the word, should be adequately representative of the religious feeling and faith of the nation. He did not mean to say that the Church was to conform her creeds to passing waves of popular opinion, but he believed that the heart of the English nation was thoroughly sound in this matter of faith. He did not believe that there was any desire among a large or influential section of the English people to depart from the faith once for all delivered to the saints; but there had grown up—everyone must be conscious of it—inside the Church and outside her borders, groups of opinions that had arrogated to themselves proud titles, as though they were parts and parcels of the great Catholic faith, but which, after all, when we came to look into the matter by the light of history, we knew were not parts or parcels of the primitive creed at all, because they were simply up-growths, many of them fungus up-growths, of disproportioned teaching, of superstitious practices, which sprang up, not in the best days of the Church, but in the dark medieval times. He was quite satisfied that the great mass of the people of this country were getting thoroughly wearied of these petty controversies and angry disputations, which were occupying so much of the minds and thoughts of the clergy. He thought that they would fain see those who ought to be leading them on in the paths of righteousness, and the best of whom were leading them on in those paths, striving after better and nobler things. It seemed to him sometimes as though the lease, if he might so call it, of Satan's dominion over the earth was being lengthened, because Christians, instead of being united and doing battle together against the vice, drunkenness, licentiousness, and luxury of the age, were fighting one against another about these contemptible trifles. He could not mince his language when he thought of these things—when he saw how they were alienating loyal people's hearts, sowing broadcast the seeds of dissension, and splitting the Church up into sections and fragments, when what they needed was that not only all Churchmen, but all loyal-hearted men believing in Christ, should at least be so far united as that they should all strive with one heart and mind against those great things which they knew were not only the enemies of their own salvation, but were really frustrating and bringing almost to nought the great redeeming work of the Saviour for the souls of men. Would the day ever come—God grant that it might!—when it would be said of the Church of England, "There is a great and blessed institution which God is manifestly aiding and blessing, and which is labouring with all the devotion, not only of its priests, but of its people, to propagate the Gospel of Christ, and to subdue to Him the unruly and wayward spirits of men?"

LIBERATION LECTURES.

THE SHEPLEY CONTROVERSIES.

The *Huddersfield Examiner* reports a meeting held on Sept. 25, the proceedings of which we received too late for our last number. The Rev. J. Browne, B.A., lectured, and the meeting was evidently a rather uproarious one. The short account, however, that appeared in the *Standard* is clearly an inaccurate account, for the lengthened report does not bear out what was sent to that journal. The Rev. J. Wilson occupied the chair, during the course of whose speech, Mr. H. B. Reed, the Church defence representative, had the bad taste almost immediately to interrupt the chairman. There was certainly a reference to him, for the report, containing the chairman's speech, says:—

He must express his strong disapproval that any man, especially Mr. Reed, who belonged to a Church which claimed to have a monopoly of sweetness and truth, should, by a series of misrepresentations—(cries of "No, no," and applause and interruption.) He thought before he had finished he should prove what he said, at any rate. What could they think, as lovers of fair-play, of the man who spoke of the Congregational Year Book of England and Wales as "the hell of ecclesiastical rattening"?

Mr. Reed: I never said that.

The Rev. Mr. Pool: You did.

Mr. Reed: I did not say that.

The Rev. T. Newton: I thought this discussion was to be carried on without personalities. If the Dissenters really want to show their good feeling——

The Chairman: Now, Mr. ——, (Cries of "Chair.")

Mr. Reed: I beg to say I did not use the words you impute to me.

The Lecturer: "Of all the hells of ecclesiastical rattening"; those were the words you used.

Mr. Reed: I did not use those words.

The Chairman: What do you think of a man who charges a man like Mr. Spurgeon as a blasphemer? (The Rev. T. Newton: He only quoted the words.) Who has offered an apology to Mr. Spurgeon which he regards as supercilious, and last, if not least, who assumes that the Dissenting ministry may be claimed or filled by a man who is a converted pugilist of shady reputation, or by one of the "Hallelujah lasses"—(Mr. Reed: Hear, hear)—as well as by any of the men from Mr. Spurgeon's college? (Interruption.)

Mr. Browne's lecture followed. In its course Mr. Reed interrupted him, when the lecturer said he would have no contention that night, and distinctly declined to have anything to do with Mr. Reed. Hooting and shouting followed, Mr. Reed exclaiming that Mr. Browne (the lecturer) ought not to be heard. An excited conversation took place, during which Mr. Browne stated that in consequence of Mr. Reed's misrepresentations, he had already told him to his face that he would have no more transactions with him. A scene of great disorder ensued, which might seem to be lively but which was scarcely reputable. At the end, notwithstanding vehement opposition, a vote of thanks to the lecturer was carried.

This lecture has since been followed by a discussion between Mr. Reed and the Rev. J. H. Chamberlain. Dr. Potter was Mr. Reed's chairman; Mr. John Burnley, of Huddersfield, the chairman for Mr. Chamberlain. The room in which the discussion was held was quite full. Mr. Reed began, Mr. Chamberlain followed, and some questions were asked. On the next night (Oct. 2) Mr. Chamberlain took the initiative, Mr. Reed following. The discussion seems to have been a very quiet one, and ended amicably. It occupies nearly six columns of the *Huddersfield Examiner*. Votes of thanks were at close passed all round. The subject has occupied great space in the local newspapers, which are crowded with letters on both sides, from Mr. R. Pool, the Rev. J. Newton, and Mr. Reed.

KING CROSS, YORKSHIRE.

On Tuesday of last week Mr. Elias Thomas lectured on Church property here—chairman, Mr. J. E. Wainhouse. At the close of the lecture, which was full of information, the chairman, having taken copious notes, proceeded to comment on it. After showing in what he disagreed with Mr. Thomas, he said he cared not when the day came for the disestablishment and disendowment of the Church of England, if the terms were fair. At present Dissent had by far the most power, especially in these northern parts; but if the Church were stripped of all she had, she would still live. Mr. Wainhouse concluded by drawing a picture of what, in his opinion, would be the state of things were the Church disestablished. Several questions were asked, some of them irrelevant, and the lecturer dealt with them in a very satisfactory manner. Mr. J. T. Pickles moved a vote of thanks to Mr. Thomas for his lecture. The Rev. T. Michael seconded this, remarking that he was in the anomalous position of a Baptist minister and a member of the Church of England. The motion was carried by acclamation, and Mr. Thomas having replied, the meeting ended.

ECCLESIASTICAL MISCELLANY.

The Rev. Thomas Lant, formerly a Congregational minister at Sandbach, has been ordained a minister of the Church of England.

Lord Bute has, according to the *Western Mail*, just completed, and is about to publish, the first translation into English of the Roman Breviary of the Catholic Church.

The Bishop of Chichester has withdrawn his prohibition which interdicted the celebration of the Holy Communion in the Chapel of the Resurrection, Brighton, which was built by the Rev. A. D. Wagner.

M. Loyson, better known as Père Hyacinthe, has returned from Aix-les-Bains, and officiates at his church in the Rue Rochechouart, Paris. He has now some 4,000 disciples. The expenses are, however, very heavy, the church alone costing 400*l.* in rent.

The death is announced of a gentleman who had acted as Royal Chaplain in the four successive reigns of George III., George IV., William IV., and Her Majesty, in the person of the Rev. Thomas Mills, rector of Stutton, near Ipswich, for half-a-century, and honorary canon of Norwich since 1859. Mr. Mills, who was in the eighty-eighth year of his age, was ordained in 1814.

The Church in Marylebone.—The *Marylebone Mercury* of last Saturday calls attention to the vestry accounts of that parish, which show that the churches cost the parish no less than 3,500*l.* a year. Mr. Patchett asked at the vestry meeting why these churches should not be self-supporting. Mr. Carr pointed out that St. John's Wood Chapel alone costs 1,200*l.* a year, while its income was only 78*l.* It was resolved to summon a committee to report on the matter.

Mr. Spurgeon on Political Prayers.—The Rev. C. H. Spurgeon, having seen a statement that he had "openly prayed for a rapid change of Government," writes to the *Western Morning News* as follows:—"I pray daily that the Lord would change the policy of our nation from that of blustering and invasion to peace and righteousness. If this means a change of Government, so let it be; but I do not remember putting it in that form. My politics are not bound up with party; but I love righteousness and peace."

Official Attendance at Church.—At a meeting of the Swansea Town Council on Wednesday Alderman Phillips objected to the mayor and corporation officially attending church on Tuesday, on the occasion of the opening of the Church Congress, when a sermon will be preached by the Archbishop of Canterbury. He spoke of the paraphernalia and show of such-like ceremonies, and said he refused to be compelled to attend church by resolution. The motion in favour of attending church was, however, carried.

The Late Rector of Lutterworth.—The death is announced, from an overdose of laudanum, of the Rev. W. F. Wilkinson, rector of Lutterworth. He was Select Preacher of the University of Cambridge in 1846, and was author of several works—among others, "Personal Names of the Bible," "Revision of the New Lectionary," published last year; and was editor, in conjunction with the Rev. W. Webster, of "The Greek Testament, with Notes Grammatical and Exegetical." Mr. Wilkinson was in the sixty-eighth year of his age.

A Burial Scandal.—The *Warrington Guardian* states in its account of an inquest held on Monday afternoon at Warrington as to the cause of death of the daughter of William Molyneux, a joiner, that the father of the deceased deposed that the child was taken to the parish church on the day before its death to be christened, but one of the curates refused to perform the ceremony, as the godfather had not been confirmed. The coroner remarked that this was the most extraordinary refusal he had ever heard of in his long experience. He knew that hundreds of children were christened whose godfathers had not been confirmed.

Church Pluralists.—With the death of Canon Sparke another of the old race of clerical pluralists has departed. Canon Sparke belonged to a family of pluralists. The first was Bishop Sparke, of Ely, who obtained his dignity because he had been the Duke of Rutland's tutor. The bishop provided for his two sons magnanimously. The Rev. J. W. Sparke was made Canon of Ely, at 1,000*l.* a year; Rector of Gunthorpe, at 534*l.* a year; and Rector of Leverington, at 2,099*l.*, a year. The other, the Rev. E. B. Sparke, who has just died, was also made Canon of Ely, at 1,000*l.* a year; Rector of Feltwell at 1,207*l.* a year; Vicar of Littleport, at 1,487*l.* a year; and Registrar of the diocese. This gentleman also exercised his patronage for the benefit of his family. The Sparke family between them have probably received more than half-a-million from the ecclesiastical revenues. The late canon's personal property alone has been sworn at 160,000*l.*—*Liberator.*

Ecclesiastical Burdens on Land.—The London correspondent of the *Leeds Mercury* writes:—"The agitation respecting the tenure of land in England will probably take a new direction, while gaining in strength, before Parliament reassembles. I understand that an attempt will be made to set forth, with the view of ensuring the remission of, the ecclesiastical burdens which press on the shoulders of the landlords. It is estimated that for every acre at least 14s. are paid to the Church. This is a fourth profit, which Lord Beaconsfield overlooked or forgot to mention. In many cases the burden is even greater, and is almost impossible to bear." A clerical correspondent of the *Mercury* at Doncaster says he believes 4s. per acre would be nearer than 14s. He states that in his own parish, not exceptionally situated, the tithe is commuted at 5s. 4d. per acre. In respect to the extraordinary tithe on hops, Mr. Albert Bath, of Sevenoaks, says that this strange tax is exacted even when, as this year, there are not sufficient hops to pay for picking!

The Education Grant.—Various rumours are current with respect to alleged extensive modifications of the code of regulations of the Education Department. There are reasons for believing that next year will witness some important changes in the policy of the Government with respect to elementary education. The statements of Lord George Hamilton in Parliament, the letter of Sir Francis Sandford to the Bradford School Board, and the opinions expressed by influential educationists, such as Mr. Matthew Arnold, seem to indicate that an attempt will be made to materially reduce the grants paid to ordinary elementary schools, and at the same time to encourage the establishment of a superior class of schools, the children attending which should pay higher fees than are now common, and receive a more advanced education. At the same time provision is to be made for enabling children attending the ordinary schools who show special aptitude to continue their education in these higher grade schools. Thus an important step will be taken towards the provision of a complete system of graded schools, the establishment of which has been so long demanded by many of our foremost educationists.—*The Schoolmaster.*

The Bunhill Fields Burial Ground.—The condition of this burial ground is again arousing attention. The Corporation of the City of London about a year ago caused a paved footway to be constructed across the ground, and fenced on either side with iron railings, in consequence of the urgent complaints made by residents in the locality, with respect to the nuisance caused by disreputable characters resorting to the burial-ground on Sundays. Since the gravestones were thus enclosed continual representations have been made by antiquarians and others who have visited the cemetery for the purpose of inspecting the epitaphs, many of which possess an interest little suspected. The ground, however, has been placed in the charge of a beadle, who is authorised to admit visitors within the enclosures. In this cemetery there are 6,000 tombstones, and it is stated that 120,000 interments took place between the Plague of London and the year 1852, when they ceased altogether. Amongst the notable personages interred here may be mentioned the names of Daniel Defoe, John Bunyan, Dr. Isaac Watts, and Thomas Fowell Buxton. A monument erected to the memory of Defoe bears an inscription to the effect that it was raised by the subscriptions of "seventeen hundred of the boys and girls of England."—*The Citizen*.

Professor Robertson Smith's Case.—The Edinburgh correspondent of the *Times* writes:—"The selection of Dr. William Jack to fill the vacant Mathematical Chair in the University of Glasgow disappoints the hopes of the friends of Professor Robertson Smith, of Aberdeen, while it also disconcerts the reckoning of those ecclesiastics who relied on the appointment of the latter as a means of extricating the Free Church from the perplexing situation in which his case now stands. There can be no doubt that if Professor Robertson Smith had obtained the appointment which he sought, and for which he is so well qualified, the Free Church would have been relieved from a great difficulty. He would at once have resigned his ecclesiastical professorship, and his case would in all probability have collapsed. As it is, the case must be fought out to the bitter end; and it is becoming more and more evident that not only the end, but also the process will be bitter enough. It will come before the General Assembly in May next as substantially a new case. That will be the third annual meeting before which this *cause célebre* has appeared; and unless some unlooked-for change comes over the spirit of the Church's dream, there is no reason why the heretical shuttlecock should not continue to be tossed between the Presbytery and the General Assembly for as many years to come."

Liberation Society Placards.—A shopkeeper in the West of England has been accustomed for many years to exhibit the Liberation Society's placards in his window when there has been a gathering of the clergy in his neighbourhood. Being close to a large parish church, these placards have been much noticed by the friends of the Establishment, and recently a clergyman ventured to expostulate with the shopkeeper on his conduct. The particular placard happened to be "Souls for Sale." He said that, while the statements therein might be true, the shopkeeper was doing wrong in publishing those defects in the Church, because it gave persons occasion to blaspheme the name of Christ. The tradesman replied that if the bills were right the more openly the evil was exposed the better, and that the truth would lose nothing by investigation, but would shine brighter for examination. Hereupon, the minister said, in an excited manner, that he had come with a message from God to the effect that it was wrong to thus openly expose these bills. The shopkeeper disputed the clergyman's authority, claiming, himself, to be a servant of God. Finally, the champion of the Establishment left the shop, threatening, or warning—as he was either malicious or superstitious—that something bad would befall the Liberationist if he continued thus to advertise the cause of disestablishment. Our correspondent quaintly observes, "When the devil enters the citadel there must be a shaking in his camp."

Church Livings for Sale.—Two of the most desirable Church properties which have been advertised for some time are now in the market. One is the advowson of a rectory near Edenbridge, in Kent, with a net income of 580*l.*, a good house, an incumbent nearly sixty, and a population of 500. The other is an advowson in Lincolnshire, with an income of 900*l.* a fine mansion and grounds, with stabling, coachhouses, and gardens, and a very aged rector; though of course in neither case is the rector to be sold with the property. Such investments as these are not to be picked up every day. The first would be by no means dear at 10,000*l.* The capitalised value of 580*l.* at 4 per cent., which is as much as can be got with safety now, would be nearly 15,000*l.*, and if the odd 5,000*l.* is knocked off on account of the risk that the present rector may continue not only to be an incumbent but also an incumbrance for ten years to come, the purchaser would have a pretty good bargain for the remaining 10,000*l.* I daresay, however, that in reality an offer of 4,000*l.* or 5,000*l.* would not be refused by Messrs. Tuckett and Co., the agents. In the Lincolnshire case, as the rector is very aged, he cannot presumably live much longer, and as interest will be allowed till the vacancy occurs and a moderate price taken, the lot ought to be snapped up at once. With an income of 900*l.* it is worth a clear 18,000*l.* or 20,000*l.*, and as, perhaps, half that would be taken, I feel sure that Mr. J. E. S. King, of Finsbury-circus, will not have the lot long on his hands. I often wonder that a company is not started to buy up all the livings which come into the market. With judicious management such an undertaking would pay a splendid dividend.—*Manchester Examiner*.

The Belgian Bishop and the State.—The resignations of teachers in the various provinces of Belgium in consequence of ecclesiastical pressure are as follows:—Antwerp, 101; Brabant, 215; West Flanders, 106; East Flanders, 84; Hainaut, 539; Liége, 95; Limbourg, 14; Luxembourg, 58; Namur, 120; total, 1,332, out of an aggregate of 20,000. The Brussels correspondent of the *Pall Mall Gazette* writes:—"Bishop Anthonis, the coadjutor to the Cardinal-Archbishop of Malines, who had left Malines, has been induced, after an interview with the Nuncio at Brussels, to resume his functions there. Not a word is believed here—and, I think, with good reason—of the periodically circulating rumour that the Pope will intervene, or has intervened, to make the Belgian bishops modify their attitude with regard to the new law on the normal and primary schools. The length to which they have gone, and the enormous efforts made by their party to organise everywhere schools of their own in opposition to the Government schools, would in themselves suffice to refute this rumour; and they as well as the Curia are far too experienced not to know that if they receded now their authority would be severely shaken. The struggle between them and the State will therefore be carried on to its final consequences. As the question is not one of banishing religious instruction from the public schools, but simply one of depriving the one particular religious sect at the head of which are the bishops of their dominion of the public schools, and of placing all recognised religious sects on a footing of equality, the good sense of the people may be trusted not to allow itself to be misled by the clerical clamours, and to distinguish between the cause of religious instruction in general and the claim (as unreasonable as it is absolutely unconstitutional) of the bishops and clergy to be masters in the public schools. In fact, it is already becoming plain that this view is taken by the majority of the people. The State here being the paymaster of the bishops and clergy, has, besides, at its disposal the drastic means of depriving clergy on strike—*i.e.*, refusing what are technically called spiritual ministrations—of their pay. So prudent and cautious a Government as the Belgian Government will, however, only resort to such a measure, which it is nevertheless well to have in reserve, in case of extreme need. Belgian law supplies also a very practical means of putting down political agitation in the pulpit. It makes the offence on the part of a minister of religion of attacking a law, decree, or act of the Government in the pulpit punishable by fine and imprisonment. Till now this law has been applied very sparingly. It may not be so in future."

Religious and Denominational News.

THE LATE REV. DR. MULLENS.

There was a large attendance at Union Chapel, Islington, on Friday evening last, when a memorial service was held for the late Rev. Dr. Mullens. The service commenced at seven o'clock, when the Rev. Dr. Allon entered the chapel and took his seat in the centre of the raised platform before the pulpit. On the table in front of him were placed wreaths of exquisite white flowers, and around it the following gentlemen took their seats:—The Rev. Robert Robinson, home secretary, the Rev. J. O. Whitehouse, acting foreign secretary, and the Rev. E. H. Jones, deputation secretary of the London Missionary Society; Mr. S. R. Scott, chairman, and the Rev. S. Hebditch, deputy chairman of the society; Mr. Henry Wright, J.P., and the Rev. Alex. Hannay, representing the Congregational Union; the Rev. C. E. B. Reed, M.A., representing the British and Foreign Bible Society; the Rev. Prebendary Wright, representing the Church Missionary Society; the Rev. L. B. White, representing the Religious Tract Society; the Rev. Dr. Raleigh, the Rev. George Wilkinson (Chelmsford). Amongst other gentlemen present we also noticed Messrs. H. Spicer, C. E. Mudie, W. Blomfield, J. Clapham, and Albert Spicer. Handel's "I know that my Redeemer liveth," was first rendered on the organ as a voluntary, and the first hymn in the prepared selection, "The Bridegroom comes," was sung by the congregation. Dr. Allon then read from the twentieth chapter of the Acts of the Apostles. Prayer having been offered by the Rev. George Wilkinson,

The Rev. Dr. Allon said the service that evening was but the expression of the feeling which had come to many that their brother should not pass away without a commemoration such as they were holding that night, and that the character of that service should be a devotional one. Words would be spoken by those who knew their late brother, and they need not hesitate to glorify God in him. Christian men might speak of one another without transgressing the natural feeling of modesty, and words would be spoken which would give expression to the strong love and high esteem in which their brother was held. It was a natural instinct with mourners to turn chiefly to God and to speak to Him. In their deepest sorrow they found their greatest relief in praise and prayer. There was an hour in His own deep agony in which their Saviour wished to be alone with His Father. He would not say much about Dr. Mullens in his character as a missionary and a missionary secretary. Those excellencies and faculties of his would be spoken to by others. He would only say one word about themselves. Those who worshipped there might well miss his familiar presence. For twelve or thirteen years he had been a member of that congregation, and to himself (Dr. Allon) he had grown up a dear and personal friend. He never looked upon his face from that pulpit without feeling joy in his presence. He was everything that a member of a Christian Church should be; always ready with his Christian sympathy, and from the beginning to the end a joy and strength to their church life. In their prayer-meeting too his voice was often heard. His own intimacy with him grew from year to year, and the two or three months of travel with him produced closer acquaintance than years of ordinary intercourse. He ever found him the same unselfish, kind, and considerate friend in all things. Their travelling companion, Mr. Henry Wright, who was present, would join his testimony that their fellowship throughout that long period of travelling was an unqualified joy. He was ever willing to meet the views and to consult the comfort of his companions. They would miss him much, and could scarcely realise that they would see his face no more. It seemed only yesterday that that church was crowded, and he stood on that platform, and the prayers offered for him broke down his manhood, or rather wonderfully developed it. Tears came, and some of those around him felt sadness mingled with their joy, and had a presentiment that it was possible that he was even then consecrated to the dead. It seemed a great mystery that he should go forth to that work, and that the purpose for which he went should seem to be so prematurely cut short. But the history of the church was full of unfulfilled purposes, for God often permitted His servants to see but not to pass over the promised land. That consecration had not been in vain, nor was it a failure of the great purpose for which he lived. God fulfilled Himself in many ways, and even in most unlikely and most unexpected ways. It would not be the first time that the blood of the martyrs was the seed of the Church. More might be done for the evangelisation of Africa through those who had fallen than through those who had been permitted to labour for long years in the mission field. While they remembered their brother with tenderness they would thank God and take courage, and feel that there was a moral power in the fact of his simple consecration that would tell upon the minds and hearts of many people.

The requiem, "Sleep thy last sleep," was then sung.

The Rev. S. Hebditch delivered an address, in which, after quoting various appropriate passages of Scripture, he said, in reference to Dr. Mullens, if he had been less than he was—had he been less able, less devoted, less useful—then, if their sorrow had not been lighter, the mystery of his removal would have been less inscrutable. But they were there not to praise the dead, but to take note of what God had done, and if they forgot the excellence of the man, or the greatness of his work, they would fail to see what God had done and miss the meaning of His act. A standard-bearer had fallen. A voice was silenced, a presence vanished, a power gone. The society, the churches, were much the poorer. A wealth of thought and feeling and wisdom and motive force had been abstracted. That treasure was a growth. Seldom had the importance or the beauty of an early selection, and a tenacious holding to a life-purpose, been more strikingly illustrated. Seldom had influences fallen on more responsive life than when the home, the school, the Church combined their powers to form his character. It was profoundly interesting to trace the course of that God-given mind, with its energy, versatility, and wonderful power of absorption and assimilation. Step by step, from one set of circumstances to another, up to the man he was when the Master said of His servant's work, as once of His own, "It is finished." Not unconscious of his own powers, and yet freer than most from vanity, he very early asked why they were given, and what he should do with them. They were God's gift, and should be spent in His service. Two gifts he was especially conscious of—a love of languages and of natural science, his heart already warm towards mission work, and brought on by the fervent ministry of his spiritual father and predecessor in office till he had made choice of it. These two gifts determined him to India. His vocation once settled, the work of his life was to fulfil it. Missions to the heathen were his inspiration. The idea took firmer and firmer hold upon him. It dominated, vivified, and illumined his life. It determined his studies at home; it gave peculiar solemnity to his ordination service; it was to his soul what fair wind was to the ship he sailed in; it made the acquirement of the languages of India a quick and easy task; it carried him through an enormous amount and variety of work in the institution at Bhowanipore, in the twenty years' pastorate in Calcutta, in visits to stations, in gathering and distilling statistics, in attending conferences, in writing treatises, in the pleading of the platform, and in the responsible work of the special deputation. Looking at the missionary enterprise with steady gaze from an ever-ascending point of view, and over an ever-expanding field while actively engaged in its practical work, he measured its magnitude and saw its glory as few had done before him. There was a rare breadth and comprehensiveness in his view. He saw the principles upon which action should proceed, and ever grounded his recommendations upon them. A mind so singularly broad and clear and well informed indicated its own function. When, thirteen years ago, that important office

was vacant which by his lamented death was vacant now, there was, there could be, no question as to the man whom God had prepared and called to fill it. By the unanimous voice of the directors and friends of the society, the responsibilities and honours of the vacant post were laid upon him. A happier choice could not have been made. A new era in the history of the London Missionary Society dated from that day. Its foreign operations underwent a thorough revision. His letters to the district committees expounding these revisions, and especially the New Budget System, which he applied both to the home and foreign expenditure, and the Summary of Principles and Code of Regulations which formulated and fixed the new methods of procedure, were a monument of statesmanlike insight, comprehensiveness, and prevision which it had been given to few men to raise. But he could not be tethered to a station nor to Blomfield-street. To his "weighty and powerful letters" he added, in some parts of the field, his bodily presence. Before entering upon office he visited the missions in India and China. Soon after his appointment he was despatched to the United States and Canada; and three years later, the remarkable movements in Madagascar calling for the counsels of the wisest, he was, with Mr. Pillans, sent to that island, and displayed there the same sagacity in discerning what had to be done, and the same practical energy in doing it. His book, "Twelve Months in Madagascar," afforded a good illustration of the manifoldness of his mind and of his power to turn opportunities to their highest use. His love of travel and of personal inspection of the field of service, combined with the supreme desire to do his special and utmost work for the Master, prompted him to volunteer his personal presence amid the dark and darkening perplexities of the New Central African Mission. Believing that on the spot, or, at least, on the coast, he could discover the solution of problems which seemed too hard for any home board, and, by his large experience and influence with native chiefs, settle many anxious questions and establish the interesting mission on a solid basis, he said to the directors, "Here am I, send me." The offer awoke admiration and anxiety. In what now might be thought an evil moment they consented, and he went forth wrapped in the affections, the solicitudes, and the prayers of many. They knew too well the sequel. That brave man, that missionary of missionaries, died not in his bed at home, not of age or exhaustion, but at the threshold of that great and effectual door which God was opening into Central Africa. To the youngest and perhaps grandest of the society's enterprises that lover of missions contributed his life. He died in the field; he died in the act of assuring Africa that her day of salvation was at hand. His influence all through life was beneficent, but especially so in his last years. There was not a station of the society's missions in which it was not felt, and the action of the great society itself was everywhere quickened thereby. The Lord gave and the Lord had taken away, and the event served to remind them that God was ever with them. It would also tend to deepen interest in the missionary cause. Who could doubt but that at that moment the interest in missions, and especially in the Central African Mission, was greater than it was before Price pioneered, or Thompson led, and Dodgshun followed, and Mullens hastened as to the help of the Lord. The land hallowed by the graves of those three was the Lord's. The tombs of Mullens, Thompson, and Dodgshun were way-marks past which the hosts of the missionary army would march to the conquest of the great lake region of Africa for Christ, and not a soldier but would feel his pulse and his step quickened as he saw them. Those dead would for years and generations speak to the heart of those who went that way. The best service they could render to that new mission was to go and die on its threshold.

The Rev. Alexander Hannay offered prayer, and the anthem "Now is Christ risen" was sung.

The Rev. Prebendary Wright said many sacrifices, and great ones, had been required of the Church of Christ, on account of Africa, but no greater sacrifice than when Joseph Mullens rendered up his redeemed soul for that land. He was not able to speak of him from the intimate familiarity with which many there were; yet he could speak of him with some personal knowledge. He knew Dr. Mullens' name before he met him some eight years ago, and he was impressed from what he had read of his works with the fact of his ability and single-mindedness with reference to the great work of carrying the Gospel through the world. When he came to know him more intimately through the meetings of secretaries of various societies it was one great charm of those meetings that he there met Dr. Mullens. But it was in connection with Africa that the Church Missionary Society had been brought into fellowship with Dr. Mullens. From the first when the expedition into Central Africa was thought of he showed the utmost sympathy and interest in the work, not only of his own society, but theirs. Again and again they had conferred together upon his plans and theirs, and they had worked together and helped one another. When the news reached him that that great master had fallen, he felt, what would they do? It seemed almost like yesterday that he came to take leave of them, and they had a talk together about his plans. He should never forget the very tender way in which he bade them farewell. A presentiment came over him (the speaker) at that time—Was God calling him to lay down his life for Africa? He had their prayers while he needed them, but now he needed them no more, for he was now with God with whom was the fulness of joy. His removal was a loss to that congregation, to the Church of Christ, and to the London Missionary Society, but also to the cause of missions generally, and especially just now to Africa. It was a loss to the world, and all round the world that loss would be felt. And yet their feelings ought not to be those of discouragement, and while they thought of their loss they ought to remember how often their losses became their greatest gains. They must hope and pray that it might be so in that case. It would be a gain to the Church of Christ that that good man devoted himself to that work—and no one could meet him without feeling that he was filled with the thought that the great work of the redeemed was to spread the Redeemer's kingdom. His removal would not be altogether a loss to the Church of Christ. The fact of his having gone forth and sealed his love in the way he did would be a gain. Such traditions as those were the life of the Church, and in those days one felt how greatly they appraised the example of such men. They lived now in an age of great luxury, and there was great danger lest the spirit of self-denial should suffer from it, and they could not sufficiently appreciate the value of the example of those who went forth from the enticements of civilised life here and lay down their life in the field. The Church of Christ would be a definite gainer by others being called forth to be baptized for the dead. Would not some present hear the call and feel that their brother was beckoning them to come forth? Surely no one would think of giving up that work because of its discouragements. They of the Church Missionary Society had sympathy with them in their loss. A few years ago they sent a party of seven men, of whom two only were now in Africa. Four had been called home, and only two of the original party were left there. By God's grace they had no intention of giving up the work, but they felt that they were called upon to go on all the more. There would be a gain to Africa. The lives laid down in Africa were precious seed that would bring forth fruit. On behalf of the great society he represented he assured them how truly the committee and friends sympathised with them in their loss. They would simply encourage them as Dr. Mullens had cheered them to go forward. If their brother was there present his voice would be a voice of encouragement.

The Rev. Dr. Raleigh offered prayer, and the hymn commencing "A few more years shall roll," was sung.

Mr. Hugh Matheson (Convener of the English Board of Presbyterian Missions) said the directors of the London Missionary Society rightly interpreted the feeling of those connected with the management of their mission when they gave them the opportunity and privilege of taking part in that touching memorial service. Their intercourse with the departed was most precious and would ever live in their memories, and they would treasure his bright example and seek humbly to follow him as he followed Christ. Dr. Mullens was sustained in his work by a singularly bright hope arising from the triumphs of the Gospel throughout the world. He delighted to think that from every nation and country and people and tongue there would be a glorious contribution for the building of the Church of Christ. The missionary died, but the principles of the missionary lived; and while God gathered to Himself those who, like Dr. Mullens, were privileged to serve Him much upon earth, He called upon them to be followers of their faith and hope. There was a call upon all who were now preparing for the ministry of the Gospel to consider the claims which such an event brought to them to go forth girded for the fight in the high places of the field, and to carry the Gospel message, according to Christ's command, to the ends of the earth.

The hymn "Give me the wings of faith" having been sung,

The Rev. C. E. B. Reed said the last two hymns sung had spoken of rest, and while they rejoiced that the body of the father whom they mourned was at rest in Africa, he was sure that he would wish the voice of practical usefulness to speak to them. If Dr. Mullens's life could be written it would be found written in the lives of many missionaries and churches. His intense sympathy with the heathen would make the history of his life teach the churches that there were none of their members too good for mission work, and that they should not keep the chiefest for their own use, and send the inferior abroad. Dr. Mullens had a great power of appreciating the good in heathen systems, and they needed men to be raised up of his spirit who would go forth not disdaining the systems of the heathen, but trying to get hold of the good in them, and trying to lead the heathen to Christ. Dr. Mullens was a man who combined religion with science, who believed not in two Gods but in one God; and he (the speaker) believed that if missionaries of his spirit were raised up who would rejoice in truth wherever they found it, and seek to teach men through God's various voices, many would be brought to the service of Christ. Pre-eminently Dr. Mullens was a man of sympathy with other workers. Two friends had spoken of the sympathy he had manifested in their work, and if their Baptist brethren were represented there that evening, they would testify of the lively interest he took in the Congo mission. One of his latest works was giving counsel and sympathy to them for that mission. Dr. Mullen's wished that the Gospel of Christ should sink deeply into the hearts and minds of men, and he took deep interest in the work of the British and Foreign Bible Society. When in India he joined cordially in promoting the Tamil version of the Scriptures, and in his last enterprise he was anxious to make the people of the lake region acquainted with the Gospel in their own written language. They hoped that his work would be carried on by others, and trusting in that God who had infinite resources they believed they would not want for standard-bearers.

Dr. Allon said the Wesleyan Missionary Society was not represented there that evening. The Rev. Edward Jenkins had engaged to be present, but was unable to come, and he had received a telegram from the Rev. Dr. Punshon, regretting his inability to supply his place. Mr. Baynes, of the Baptist Missionary Society, had promised to be there, but had been called upon to supply the place of a missionary who had broken down. He was sure both those gentlemen were with them in spirit. Another hymn was then sung, prayer was offered by the Rev. I. B. White, and Dr. Allon pronounced the benediction, but the large assembly remained seated while the Dead March in *Saul* was played, after which they slowly dispersed.

We understand that the Rev. Dr. Pulsford, of Glasgow, has received an invitation to the pastorate of the King's Weigh House Chapel.

The Rev. P. T. Forsyth, M.A., Shipley, has accepted a unanimous invitation to the pastorate of St. Thomas's-square Congregational Church, Hackney.

Stockwell Girls' Orphanage.—A meeting was held on Thursday in the large hall of the Stockwell Orphanage, Clapham-road, to celebrate the opening of the Hawthorns, an adjoining residence, as the Stockwell Girls' Orphanage. The chair was occupied by Mr. Spurgeon, who said the work of clothing, feeding, and educating fatherless children was the most useful and glorious that a church could possibly engage in. It was the best way, too, of helping the widow. It was intended to educate the majority of the girls who were about entering the orphanage to become good servants, for which there was a great need at the present day, and those who showed exceptional talents would be trained for governesses. Eight houses out of the ten required had been promised, and 4,000*l.* had been collected.

Hull.—The sixty-sixth anniversary sermons of Fish-street Sunday-schools, Hull, were preached on September 21 by the Rev. G. T. Coster, the late pastor. The public meeting on the following evening was presided over by the Rev. H. T. Robjohns, and among the speakers were two former pastors (the Rev. G. T. Coster, and E. Jukes) and Mr. Thomas Stratten, son of the late Rev. T. Stratten. There were also present four superintendents, representing nearly twenty years of the church's history, and also one friend who was connected with it at its formation. The reports of the various agencies connected with the schools, including the main school, the senior classes, the Keel Youths' Haven, the Fisherlads' Bethel, and the Broadley-street Mission, were, with one or two exceptions, of a very encouraging character, showing much good work done.

Wesleyan Missions.—The anniversary meeting of the Wesleyan Missionary Society was held on Monday evening, at Exeter Hall, London. Mr. Alderman M'Arthur, M.P., took the chair, and was supported by Mr. S. D. Waddy, Q.C., M.P., and Mr. Alexander M'Arthur, M.P. The report, which was read by the secretary, alluded at some length to recent events in South Africa, and stated that the "prayers of God's people were never more needed than now, that God might give wisdom to our rulers" to secure a "permanent peace." The total receipts were as follows:—Home, 126,169*l.* 17*s.* 2*d.*; foreign, 8,970*l.* 10*s.* 1*d.*; total, 135,140*l.* 7*s.* 3*d.*; expenditure, 159,920*l.* 18*s.* 5*d.* The chairman, in the course of his address, said that there was never a time in the history of the society when there was more need of enlarged liberality and concentrated effort. In almost every part of the world their missionaries were found labouring successfully on behalf of the Kingdom of Christ, and the society had been blessed in its efforts; but it was impossible for them to maintain their present position unless the income was kept up. He trusted that the society would not have to retrench their expenditure, as that would mean neglecting several important stations, and the recalling of some of that noble army who were waging war against superstition and sin. They had great credit for the largeness of their contributions, and he was thankful to say that the Wesleyans as a body could raise a large sum of money, but he believed that more could yet be done. In England and Scotland there were 377,612 members, and their subscriptions amounted to 104,000*l.*; but he did not see why they should not raise 500,000*l.* yearly for the great missionary cause. In the Transvaal, which had been annexed, there was not a single missionary, and Japan was similarly situated. Some time ago he paid a visit to Australia and New Zealand, and was greatly pleased at the progress made in these places, where the missionaries were working hard. A number of addresses were then delivered on mission work.

Bromley, Kent.—The foundation-stone of new Sunday-school buildings in connection with the Congregational Church at Bromley was laid on Monday week by N. J. Powell, Esq., of Shortlands, in the

presence of a large gathering of friends. The buildings now in course of erection comprise a central hall, surrounded by fifteen class-rooms, a library and superintendent's room, also an infant class-room, a lecture-hall, and vestry, providing accommodation for 400 children, at a cost of 2,000*l*. These school buildings form the first portion of a scheme which includes the erection of a new church in the place of the present one, the building of which will be proceeded with when the school premises are in a fit state to be used for the congregation as a temporary place of worship. The total cost of the scheme, including 3,300*l*. for site, will amount to 12,000*l*. Already one-half of this sum has been raised by the congregation. The ceremony on Monday began by the children singing a hymn, after which the pastor, the Rev. R. Tuck, gave a brief history of Congregationalism in Bromley. Mr. A. Gurney Smith, superintendent of the Sunday-school, made a statement respecting the rise and present success of the school; and then Mr. Powell proceeded to lay the stone. This ceremony over, the dedication prayer was offered by the Rev. R. T. Verrall, as representing his aged father, the former pastor of the congregation. Children and friends subsequently deposited their gifts upon the stone, amounting in all to 455*l*. The company then repaired to the Town Hall, where tea was provided. This was followed by a public meeting under the presidency of James Ebenezer Saunders, Esq., member of the London School Board, and the Liberal candidate for Greenwich. The proceedings commenced with singing, after which Mr. Hodder engaged in prayer. The chairman, in the course of a brief address, congratulated the Congregationalists of Bromley most heartily upon the work they had commenced that day. They were practical in first building the Sunday-school. The Rev. R. Tuck, who was the next speaker, said he came to Bromley eight years ago with the distinct expectation that what they had been doing that day would be accomplished within twelve months of the time of his arrival. They had, however, begun the enterprise so heartily, so unitedly, and so cheerily, that he could not but look forward to steady progress now, and he was sure his congregation would not long allow a debt to remain upon their place of worship. They were much indebted to Mr. Augustine Spicer, who had helped to remove some of the difficulties out of the way of their commencing to build. The Rev. J. Jones, of St. Mary Cray, followed with an address on the churches' duty to the children. The meeting was also addressed by Mr. J. E. Tresidder and Mr. Benjamin Clarke, and the proceedings were brought to a close with a vote of thanks to the chairman, followed by the benediction.

BRIGHTON.—The new Congregational Church, Lewes-road, in this flourishing watering place, was opened for public worship at noon on Tuesday last week. The pastor (the Rev. A. Foyster) gave out the first hymn ("Light up this house with glory, Lord"), and offered a brief prayer, after which the Rev. R. Hamilton read portions of Scripture, and the Rev. J. B. Figgis offered the dedication prayer. The Lord's Prayer was then repeated, the congregation joining in this very heartily. "Christ is made the sure foundation" was then sung. Dr. Allon then preached a most impressive sermon from 1. Tim. i. 11, "The glorious Gospel of the blessed God." There was subsequently a cold collation in the schoolroom, the pastor presiding. After the usual loyal toast the chairman, in a speech eulogistic of the preacher and the sermon, proposed the health of Dr. Allon, who, in responding, said he was glad to be there to congratulate them on their success so far, adding "for the building is erected, and now all you have to do is to fill it, and to pay for it." On his own church, Dr. Allon said he had a debt of some £12,000, but it did not trouble them much, although it often made him anxious. Every new church represented the growth of principles which they held very dear. First, it proclaimed their dependence upon pure spiritual truths and not upon a priesthood or on ceremonies, but upon the truth of Jesus Christ. He expressed himself as not greatly alarmed at the spread of doctrines of an opposite tendency, believing that spiritual truth would in the end prevail. Dr. Allon's second reason for rejoicing in the opening of new churches was, he explained, that it showed it to be possible to build a new church and to pay for it without compulsion. It was, he added, more convincing than talking, to show an example of what could be done. When his own new church was about to be opened—it had cost about £40,000—he invited Canon Liddon to come and see it. He came, and admired it very much. Dr. Allon asked him to preach in it, but he could not get him to do that. The chairman next proposed the health of Mr. William Stevens, who through all the changes had been his staunch friend, and, humanly speaking, the work they had met to celebrate that day could not have been done but for him. That gentleman having briefly responded, the chairman made several suggestions for raising 500*l* by Christmas next, remarking that the debt was larger than they had anticipated; still they had money's worth, for the building was substantial and good. Perhaps some might be disposed to lend money without interest, or to guarantee the interest, since if they reduced the debt to 2,000*l*. the interest would not be so serious an item. It was their intention to have a bazaar next year, if possible. Mr. W. J. Smith and the Rev. Robert Hamilton having made a few remarks, Mr. John Beal announced a few subscriptions that had been promised, and the proceedings terminated. Tea was provided in the schoolroom at half-past five, and a large number of the congregation and friends partook of the repast. After tea a service of praise was held in the church. In the evening, at seven o'clock, a public meeting was held in the church, Mr. W. J. Smith presiding. There was a very large attendance, the church being well filled. The Rev. A. Foyster (pastor) made a statement with respect to the estimated cost of the church and schools, from which it appears that the total estimated expenditure on the former is 3,830*l*., and for the enlargement of the schoolroom 420*l*., making the total estimated expenditure 4,250*l*. The contributions paid and promised made a total of 1,709*l*. 9s. 11d., leaving the present liabilities 2,540*l*. 10s. 1d. The Rev. Pierce Jones heartily congratulated the pastor of the church upon the gratifying results of the undertaking that he had in hand in erecting such a fine building for public worship. It was a really splendid sanctuary. The Rev. C. New (Hastings) impressed upon all the individual responsibility of doing all that lay in their power to promote the welfare of the church, and the general success of Congregationalism, and he hoped they would labour diligently in the great cause. The Rev. Mr. Spong followed with a few brief remarks. Short addresses having been delivered by the chairman, Mr. W. Stevens, and the Revs. R. Hamilton and Rhys Evans, Mr. W. Olding congratulated Mr. Foyster upon his good fortune in being the minister of the church, and expressed the hope that his labours would be rewarded with gratifying success. The proceedings terminated with votes of thanks. This new place of worship is in the Italian Gothic style, and is considered to be a substantial and elegant structure, and is erected from the designs of Mr. Alfred Harford, of Bristol. It will seat 400 persons.

THE APPROACHING SCHOOL BOARD ELECTIONS.

The following (says the *City Press*) are particulars as to the position of the present members of the School Board for London, with respect to the approaching election, as far as can be ascertained at present, together with the names of the new candidates who have already announced themselves as coming forward. City of London: Of the present members Sir John Bennett, C.C., and Mr. W. Sutton Gover, C.C., will offer themselves for re-election. Mr. Alderman Cotton, M.P., and Mr. F. Peek have not yet made known their decision. Chelsea: Mr. J. F. B. Firth, Mr. R. Freeman, Dr. Gladstone, and the Rev. C. Darby Reade intend to come forward for re-election. Mrs. Webster is announced as a new candidate. Finsbury: Of the sitting members Mr. B. Lucraft, the Rev. J. Rodgers, Mrs. Surr, and the Rev. M. Wilks will again come forward, while Mr. C. H. Lovell does not intend to offer himself again as a candidate. It is not yet known what are the intentions of Lord Francis Hervey. Greenwich: Mr. H. Gover, Mr. J. E. Saunders, and Mr. G. B. Richardson will come forward again, but the Rev. Canon Money will not. We believe that the Hon. and Rev. A. Legge is expected to offer himself as a candidate. Hackney: Sir Charles Reed and Mrs. Fenwick Miller will offer themselves for re-election, but Mr. J. A. Picton will retire. Mr. R. Foster resigned some months ago. Mr. John Jones has not yet announced his intentions, but it is understood that he will not again come forward. Mr. B. S. Olding and Mr. H. R. Williams are new candidates. Lambeth: Mr. Stiff, the Rev. G. M. Murphy, Mr. Stanley Kemp-Welch, and the Rev. F. Tugwell offer themselves for re-election, but the Rev. Evan Daniel will retire. Mr. Heller's friends in the division are anxious that he should again come forward, but he has not announced his decision at present. Miss Muller and Mr. C. White are announced as new candidates. Marylebone: Mrs. Westlake and the Hon. E. Lyulph Stanley will offer themselves for re-election, but it is not yet known what course Mr. Watson, Mr. A. Mills, M.P., and the Rev. J. J. Coxhead intend to take. The Rev. J. Angus, D.D., will not be able to serve again, and Mr. T. Collins will retire. The Rev. J. R. Diggle is a new candidate. Southwark: The Rev. Dr. Maguire had announced his intention of retiring, but having been publicly urged by men of all parties to offer himself for re-election, has consented to do so. Miss Helen Taylor and Mr. Heald will also be again candidates. The Rev. J. Sinclair has not yet stated his intentions. Mr. T. J. C. L. Bordman and Mr. Alfred Side have come forward in conjunction. Tower Hamlets: Mr. W. Pearce, Mr. E. N. Buxton, Mr. T. Scrutton, the Rev. A. Lucas, and the Rev. J. Bardsley seek re election. Miss H. R. Downing has accepted an invitation to stand for this division. Westminster: Mr S. C. Buxton, Colonel Dawson Greene, Mr. C. D. Hudson, and the Hon. Mr. Broderick, the sitting members, have not yet addressed the electors as to their intentions for the future.

At a meeting held in Bermondsey on Friday, after an address from Miss Helen Taylor, the following resolutions were proposed:—"That this meeting of members of the Southwark Radical Club and Association begs to tender its hearty thanks to Miss Helen Taylor for the work she has done during the three years she has represented the Southwark division upon the School Board for London, and hereby requests Miss Taylor to again become a candidate for the Southwark division of the London School Board, and pledges itself to use its utmost efforts to secure her triumphant return."—"That this meeting of members of the Southwark Radical Club and Association hereby resolves to invite Mrs Lucas (the sister of the Right Hon. John Bright) to become a candidate in conjunction with Miss Helen Taylor for the Southwark division of the London School Board, and pledges itself to use its utmost efforts to secure their triumphant return." Both resolutions were unanimously carried, and a sub-committee was formed to conduct the election of the two ladies mentioned.

CETEWAYO AT THE CAPE.

Writing on Sept. 16 the *Times* correspondent at Cape Town says:—"At noon yesterday the ex-King was visited by Sir Bartle Frere, attended by the Hon. Mr. Littleton, his private secretary; Captain Hallam Parr, military secretary; and Lieutenant Dalrymple, A.D.C. Later in the day the Premier, Mr. Gordon Sprigg, and Mr. Miller, Treasurer-General, visited the royal captive's quarters to see if the arrangements for his accommodation were satisfactory. During the course of the Premier's interview Cetewayo, through Mr. Longcast, the interpreter, talked with apparent frankness of many incidents of the war. From the accounts his people gave him it seems they greatly exaggerated the English losses and magnified the Zulu successes in all the engagements which occurred. He acknowledged, however, he had done wrong in allowing his people to fight with us. 'Chaka,' he said, 'was a child of the British Government. I was also a child and subject. My father, the Government, came to chastise me for my wrongdoing. I caught the stick with which he wished to beat me, and broke it. I did wrong to fight with him, and am punished. I am no longer a king; but the English, I find are a great people: they do not kill those who have fought with them. I am satisfied to be in their hands. I hope the great Queen will pardon me, and allow me to return to my country, and give me a place to build myself a kraal where I may live. I am sorry I did not follow the advice of my father Panda, on his death-bed; he told me to live at peace with the English and never make war with them' When informed it was the wish of our Government to treat him with every consideration and supply him with all necessary comforts, he expressed his thanks, and asked that some of his favourite wives, naming ten, might be sent for to be with him, in addition to those already here. His mind was anxious about them, he said, for they had nobody to look after them now, and he felt lonely without their companionship. He further begged that his case might be put before the great Queen in as favourable a light as possible, and asked how many days it would take to send a message and receive a reply from England. He was told two months might elapse before Her Majesty's pleasure regarding him could be known. He again thanked the Premier for visiting him and the interest he had shown regarding him, and said, after what he had heard he would sleep happier than he had hitherto done. Cetewayo's personal appearance is quite unlike any of the so-called portraits which have appeared in the pictorial press. He is an exceptionally fine specimen of the noble savage—a big, black man, about fifty years of age, standing nearly six feet high, of well proportioned and fully-developed frame, with a good-natured, broad, open face of the prominent Zulu type. Major Poole speaks favourably of his general amiability, and says he has given little trouble, except on one or two occasions, when he showed a sulky disposition, and demanded to have an entire ox roasted for his daily meal. While in Simon's Bay he was taken on board Her Majesty's ship Boadicea, and saw the men go through their drill. He expressed wonder and admiration of everything, remarking, 'I was only born yesterday.' Many persons have applied for leave to visit the royal captive, but the Government wisely consider that, as a prisoner of war, he should be spared from intrusive curiosity, and have given orders that the public are not to be allowed to enter his apartments or hold conversations with him until instructions are received from Sir Garnet Wolseley or the Home authorities."

A projected series of volumes which professes to give the biographies of all the great artists of the world omits Sir Joshua Reynolds!

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN CONSUMPTION.—Dr. Sinclair Coghill, Physician to the Royal National Hospital for Consumption and Diseases of the Chest, Ventnor, writes:—"For many years I have, in private practice, exclusively prescribed the Cod Liver Oil of Dr. de Jongh, from a large and intimate experience of its superiority as a remedial agent in appropriate cases to other Cod Liver Oils, ignorantly lauded on account of their comparative tastelessness and lightness of colour. More recently I have had, in the Royal National Hospital for Consumption here, an opportunity of instituting a more extensive and systematic comparison, and I have convinced myself that in Tubercular and the various forms of Strumous Disease, Dr. de Jongh's Light-Brown Cod Liver Oil possesses greater therapeutic efficacy than any other Cod Liver Oil with which I am acquainted. It was especially noted, in a large number of cases in which the patients protested they had never been able to retain or digest other Cod Liver Oil, that Dr. de Jongh's Oil was not only tolerated, but taken readily, and with marked benefit. Dr. de Jongh's Oil is now the only Cod Liver Oil used in the Royal National Hospital for Consumption and Diseases of the Chest." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

CONGREGATIONAL UNION OF ENGLAND AND WALES.

AUTUMNAL MEETING, 1879.

Chairman: Rev. WM. CUTHBERTSON, B.A.

The Autumnal Meetings of the Union will be held in Cardiff, on the 13th day of October and four following days.

GENERAL PROGRAMME.

Monday, October 13.

Annual Sermon in Wood Street Chapel at 7 p.m. Preacher, Rev. E. Mellor, D.D.

Tuesday, October 14.

Assembly in Wood Street Chapel at 9.30 a.m. 1. Chairman's Address. 2. Paper by Henry Spicer, Esq., on Questions connected with the Reform of our College System, to be followed by a resolution bearing on the subject, moved by the Rev. A. Mackennal, B.A. 3. The Removal and Settlement of Ministers. The Rev. R. Ann will move, and the Rev. H. T. Robjohns, B.A., will second, the following resolution:—"That the Assembly, refe ring to the difficulties which attend the removal and resettlement of ministers, recommends the several County Associations to consider the desirableness of appointi g a Confidential Committee with which vacant churches and unsettled ministers may correspond." 4. Resolution on the Closing of Public-houses in Wales on Sunday. The Rev. W. E. Jones (Morriston) will move, and W. L. Daniel, Esq. (Merthyr), will second.

Sectional Meetings, 3.30 p.m. (*a*) In Bethany Baptist, Chapel, St. Mary Street. Chairman, T. R. Hill, Esq., M.P. Paper on the value of Colportage as an Evangelistic Agency, and the Importance of Systematic Arrangements being made for it by the County Associations, by Thomas Bowick, Esq. (Bedford). (*b*) In Charles-street Chapel. Chairman, James Law, Esq., J.P. Paper on the Application of Business Methods to Church Administration, by Henry Lee, Esq., J.P. (Manchester).

Wednesday, October 15.

Assembly in Wood Street Chapel at 10 a.m. 1. Paper on Special Missions for the Revival of Spiritual Life in the Churches, by the Rev. G. S. Reaney (Reading). The Rev. G. S. Barrett, B.A., will move the following resolution, and will be seconded by W. R. Barker, Esq. (Bristol):—"That the Assembly commends the question of Special Missions for the Revival of Spiritual Life in the Churches to the careful consideration of the County Associations, with the view of determining whether they should take steps, within their several limits, for the conducting of such Missions by competent and well-certified ministers, and suggests that the Council of the Church Aid and Home Missionary Society might render good service to the Churches, if, in correspondence with the Executive Committees of the several Associations, it undertook to aid them in making necessary arrangements." 2. A Paper on the Position, Prospects, and Responsibilities of Welsh Congregationalism, by the Rev. T. Rees (Swansea). At 3.30 p.m.—Meeting of the Council of the Church Aid and Home Missionary Society in Charles Street Chapel. At 3.30 p.m.—Service for the Young in Wood Street Chapel. Two Addresses: (1) Rev. R. A. Davies (Ventnor); (2) Rev. A. McAuslane, D.D.

Thursday, October 16.

Assembly in Wood Street Chapel at 10 a.m. 1. The Rev. Wm. Roberts will move, and the Rev. A. Rowland, LL.B., will second, the following resolution:—"That the Assembly, having in view the termination of the agreement according to which the three Societies commonly designated 'British Missions' made a common appeal to the churches, and the special efforts made on behalf of the Church Aid and Home Missionary Society, and anxious that the Colonial Missionary Society and the Irish Evangelical Society should suffer no disadvantage from the change of method, cordially commends these Societies to the continued and more liberal support of the churches." A Statement will be made by the Rev. R. S. Ashton in regard to the position of the Evangelical Continental Society. 2. Paper by Alfred Barnes, Esq., J.P., on the Connection between Spiritual Life and the Consecration of Money. 3. Paper by the Rev. Henry Oliver, B.A. (Newport). The Place of the Sunday-school in Welsh Church-life. 4. Official Resolutions. 3.30 p.m.—Meeting of the Managers of Pastors' Retiring Fund, in the Vestry of Charles Street Chapel. 4.30—Meeting of the Managers of Milton Mount College, in the Vestry of Charles Street Chapel.

EVENING MEETINGS.

Tuesday, October 14.

1. In Wood Street Chapel, at 7 p.m., a joint meeting of the Church Aid and Home Missionary Society and South Wales Association; Chairman, Henry Lee, Esq., J.P. Addresses by Henry Richard, Esq., M.P., the Rev. W. F. Clarkson, B.A. (Birmingham), B. Williams (Swansea). Joseph Waite, B.A. (Cardiff), and E. J. Hartland. 2. In Dock Street Chapel, Newport, at 7 p.m., a sermon by the Rev. J. Baldwin Brown, B.A.

Wednesday, October 15.

1. Meeting for Working Men; Chairman, D. Lewis, Esq., the Mayor of Cardiff. Addresses by the Rev. W. Hope Davidson (London), G. M. Murphy (London), and E. Herber Evans (Carnarvon). 2. In Victoria Road Chapel, Newport, at 7 p.m., a meeting for the Exposition and Enforcement of Free Church Principles; Chairman, Joseph Gibbs, Esq., Mayor of Newport. Addresses by the Revs. H. E. Arkell (Southsea), W. M. Statham (London), and J. Guinness Rogers, B.A. (London)

Thursday Evening, October 16.

1. A meeting for the Exposition and Enforcement of Free Church Principles at Cardiff; Chairman, T. Williams, Esq (Merthyr). Addresses by the Revs. W. Spensley (London). J. Morlais Jones (London), and T. G. Horton (Bradford). 2. A Welsh Public Meeting in Ebenezer Chapel, at 7 p.m.; Chairman, C. R. Jones, Esq. (Llanfyllin). Addresses by the Revs. Dr. John Thomas (Liverpool), R. S. Willliams (Bethesda), and Simon Evans (Hebron).

Friday Evening, October 17.

A Sermon to the Young will be preached in the Tabernacle by the Rev H. T. Robjohns, B.A., of Hull. The service will commence at 7 o'clock.

NOTE.—Members who propose to attend the meetings at Cardiff, and have not yet communicated with the Secretary on the subject, should do so at once.

ALEXANDER HANNAY.

Memorial Hall, 8th October, 1879.

CONGREGATIONAL UNION at CARDIFF, 1879.

RAILWAY ARRANGEMENTS.

On MONDAY, Oct. 13, CHEAP RETURN TICKETS will be issued as follows:—

GREAT WESTERN RAILWAY.

Third Class Fare for the Double Journey.	Time of Starting.		To Cardiff, Swansea, Llanelly, or Carmarthen.	To New Milford, Pembroke Dock, or Tenby.
From	A.M.	A.M		
Liverpool (Ldg. Stage)	8 0	—		
Birkenhead	8 25	—		
*Manchester (Victoria)	6 20	10 0	10/-	13/-
*Warrington	7 10	10 40		
Chester	9 5	—	8/6	11/6
Wrexham...	9 30	—		
Oswestry	9 45	—	8/0	11/-
Shrewsbury	10 30	—	8/6	10/6
Church Stretton	10 55	—		
Craven Arms	11 15	—		
Ludlow	11 30	—		
†Tenbury	11 15	—	7/6	9/6
Woofferton	11 45	—		
New Radnor	10 50	—		
Presteign	11 0	—		
Kington	11 15	—		
Leominster	12 0	—		
Arriving in Cardiff at	2 52	6 40		
From	A.M.	A.M		
Hereford (Barr's Court)	6 55	—	7/6	9/6
Arriving in Cardiff at	9 43	—		

FIRST CLASS TICKETS DOUBLE ABOVE RATES.

* Passengers from Lancashire and Yorkshire should book to Manchester or Warrington, rebooking by the later train. Nearly an hour will be allowed in Chester (for refreshments), from which passengers will proceed by the 12.20 through train without change of carriage, reaching Cardiff at 6.40.

† Passengers from Wolverhampton (Low Level), Birmingham (Snow Hill), and other towns in that district, failing any later arrangement, should book by early train to Tenbury, arriving at 11.2, and then take the cheap return tickets to Cardiff.

Passengers by above trains (*who hold Congregational Union tickets*) can book to any point mentioned, breaking their journey at Cardiff for the Union meetings.

Tickets can be had in advance from Mr. Davies, G.W.R. Office, 11, James Street, Liverpool; Mr. Lambert, G.W.R. Office, near Woodside Ferry, Birkenhead; Mr. Wilson G.W.R. Office, Eastgate Street, Chester; Mr. T. Coles, 77a, Market Street, Manchester, or (for stations on Shrewsbury and Hereford Line), from Mr. David Lewis, Excursion Agent, Shrewsbury.

NOTICE OF RETURN.

Passengers can return any week-day up to Monday, Oct. 20, (inclusive) from:—

Pembroke Dock...	at 7 50 a.m.	Llanelly	at 10 44 a.m.
New Milford...	,, 8 30 ,,	Swansea (High Street)	,, 11 0 ,,
Tenby		CARDIFF... ...	,, 9 30 ,,
Carmarthen Town	,, 9 50 ,,		

FIRST, SECOND, AND THIRD CLASS RETURN TICKETS

TO CARDIFF,

AT A SINGLE FARE AND A QUARTER, WILL BE ISSUED ON MONDAY, TUESDAY, WEDNESDAY, AND THURSDAY, Oct. 13, 14, 15, and 16, as under:—

From	Train.		Available to return same day only from Cardiff.
	a.m.	a.m.	p.m. p.m.
SWANSEA	7 0 and	9 45	at 6 10 and 10 20
Landore	7 6 ,,	9 57	,, 6 10 ,, 10 20
Llansamlet	7 14 ,,	10 6	,, 6 10 ,, —
NEATH	7 25 ,,	10 18	,, 6 10 ,, 10 20
Briton Ferry	7 33 ,,	10 26	,, 6 10 ,, —
Port Talbot	7 42 ,,	10 35	,, 6 10 ,, —
Pyle	7 56 ,,	10 52	,, 6 10 ,, —
BRIDGEND	8 10 ,,	11 10	,, 6 10 ,, 10 20
Pencoed	8 23 ,,	11 22	,, 6 10 ,, —
LLANTRISSANT	8 35 ,,	11 35	,, 6 10 ,, —
ABERGAVENNY	8 1 ,,	10 45	,, 5 0 ,, —
Penpergwm	8 10 ,,	10 53	,, 5 0 ,, —
Nantyderry	8 20 ,,	11 3	,, 5 0 ,, —
Pontypool Road ...	8 35 ,,	11 17	,, 5 0 ,, 6 40
Panteg	8 39 ,,	11 21	,, 5 0 ,, 6 40
Pontnewydd	8 44 ,,	11 26	,, 5 0 ,, 6 40
Llantarnam	8 50 ,,	11 32	,, 5 0 ,, 6 40
Ponthir	8 54 ,,	11 36	,, 5 0 ,, 6 40
Caerleon	8 58 ,,	11 40	,, 5 0 ,, 6 40
	a.m.		
NEWPORT	9 15, 11 50,	5 10 p.m.	,, 5 0, 6 40, 10 30
GLOUCESTER ...	6 0 and	9 15	,, 6 5 and 9 10
Oakle Street	—	9 27	,, 4 5 —
Grange Court ...	6 17 ,,	9 32	,, 4 5 —
Newnham	6 25 ,,	9 40	,, 6 5 —
Awre	—	9 48	,, 4 5 —
Lydney	6 42 ,,	10 0	,, 6 5 ,, 9 10
Woolaston	—	10 7	,, 4 5 —
	a.m.		
CHEPSTOW... ...	6 57, 8 30,	10 19	,, 6 5 ,, 9 10
BRISTOL	7 15 and	9 45	,, 6 40 —
Portskewett	8 45	—	,, 6 40 —
Magor	8 57	—	,, 6 40 —
Llanwern	9 5	—	,, 6 40 —

For the convenience of persons attending the Evening Meetings to be held at Newport, **Return Tickets** at a Single Fare and a Quarter will be issued from Cardiff to Newport by the 5.0 p.m. and 6.40 p.m. Trains, available to Return by a **Special Train** from Newport at 11.0 p.m.

The London and North-Western Railway will issue Cheap Return Tickets to Cardiff on Monday, Oct. 13, 1879, as follows, *via* Abergavenny, Brynmawr, and Rhymney:—

From	Time of starting.		Fare for Double Journey.		Returning from Cardiff any day up to Mon., Oct. 20th.
			3rd Class.	1st Class.	
Liverpool (Lime Street)	7 20	12 0	10/-20/		6 10 a.m. (from Rhymney Rly.)
,, (Edge Hill)...	7 25	12 5			
Runcorn	7 46	11 29			
Warrington	7 30	11 0			
Manchester (Lond. Rd.)	7 15	11 45			
Stockport	7 27	11 55			
Birkenhead	7 45	11 40			
Chester	8 50	12 35	8/6	17/-	
Arriving at Cardiff (Rhymney Railway) ...	3 43	7 45			

Return tickets, available for return on day of issue only, can be had at single fare and a quarter by the first two trains, on each day of the Meetings, from Abergavenny, Govilon, Gilwern, Clydach, Varteg, Abersychan, Blaenavon, Waenavon, Brynmawr, Beaufort, Ebbw Vale, Trevil, Nantybwch, and Rhymney Bridge.

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The Nonconformist.

WEDNESDAY, OCTOBER 8, 1879.

THE WEEK.

Ministers held their first Cabinet for the season on Monday afternoon. But it was a special conference rather than the first of a series, the main object of which was to decide whether Parliament should be convened for an autumn session in consequence of the events in Afghanistan. It is stated that Ministers wished to ascertain whether the law required Parliament to be convened in consequence of the military operations consequent upon the massacre at Cabul. Having come to the conclusion that the policy now being carried out in that country for giving effect to the Treaty of Gundamuk has already been sanctioned by Parliament, the Cabinet sees no necessity for an early session. The several Ministers have dispersed, and the prorogation, which is nominally to Nov. 1, will no doubt be further extended, to the great relief of the Conservative party.

The decision of the Cabinet would imply that there will be no immediate demand upon the British Treasury for the heavy expenses of a new campaign in Afghanistan. Probably the cost will for awhile be somehow met in India, however the burden may hereafter be distributed—a question on which the opinion of Parliament must ultimately be taken. On this occasion we should hope that others besides the Liberals will regard an attempt to saddle India with any portion of the cost of the new campaign as a scandal. But it is impossible to say what the Government will propose in order to mitigate their financial difficulties. At present there is an admitted deficit of six and a-half millions, which will, of course, be largely increased if India is fairly dealt with. And then, as appears from last quarter's returns, the revenue is falling, and Sir Stafford Northcote's estimates have not thus far been realised.

The news of the occupation of Cabul by General Roberts was expected three days ago. We hear, indeed, of the arrival of the British troops within one march of that capital, but for two days the telegraph has been silent. Deficiency of transport is the alleged cause of the delay, and considering the length of the communications, and that they are through the formidable passes of the Shutargardan, time may be required to bring up adequate supplies, or the mountain tribes may have attacked the convoys. The Ameer had strongly urged that Cabul should not be entered lest the rebels should sack it. This advice was disregarded by the commander-in-chief, but there is reason to believe that the city would not be occupied without a conflict with the mutinous regiments, who are said to be fortifying the citadel of Bala Hissar. As the Indian Government retain exclusive possession of the telegraph we must await their good pleasure for further news, the absence of which is creating no little anxiety. If General Roberts had been moving through a friendly country he would long since have been at Cabul. No doubt the Ameer and his officials find it expedient to assume a friendly demeanour, but there is much doubt as to the attitude of his turbulent subjects.

It is some relief to find that the danger of a massacre of British officials in Burmah has passed away. Mr. St. Barbe, who remained after the withdrawal of Colonel Browne, has been allowed with all his staff to retire without molestation from Mandalay, and we are no longer represented at the Court of King Theebaw. That sovereign and his associates continue their orgies and barbarities, but in the midst of these excesses they are careful to take no step which will provoke a conflict with the Indian Government. We are more likely to have news from Burmah of a domestic revolution than of a foreign war.

We learn from Capetown that the troubles on the northern frontier of Zululand have not yet ceased. The warlike chief Secocoeni does not seem to have been intimidated by the capture of Cetewayo, though he has placed himself out of reach of the British troops. For the present he refuses to come to terms, and a considerable force will be detained on the frontier to keep watch over his movements. Sir Garnet Wolseley is trying to reconcile the Boers of the Transvaal to annexation, which he tells them will never be undone. Too weak to offer open resistance, the attitude of a large section of these sturdy Dutch settlers is said to be sullen, if not hostile, indicating a resolution to refuse the payment of taxes and to offer passive resistance. Our own colonists are also in a very discontented mood. Sir Garnet's plan of settlement in Zululand is generally regarded as a miserable sham, which leaves the condition of the country worse than before. "Zululand, they say, may now no longer be the seat of a united power like Cetewayo's, capable of striking a crushing blow, but, with thirteen independent chieftainships and no controlling Government, it may well be the seat of small rebellions and disaffections, which will keep the Natal and Transvaal borders in a continual state of disquietude, and render these colonies practically more unsafe than before. Any union or confederation of Cape Colony with Natal and the adjacent territories in such circumstances is entirely out of the question." It is most probable that the main source of this dissatisfaction is the confirmation to the natives of their rights to their land in Zululand and the prohibition of sales to white men.

Such speeches as those of Sir William Harcourt at Southport and Liverpool would, in France, by reason of their brilliant epigram and apt wit, almost suffice to destroy an Administration. Even here they are evidently producing a marked impression upon a public whose faith in Lord Beaconsfield's Government has been rudely shaken, and who, in the midst of the depression and disappointments of the hour, see with marvellous equanimity their former idols ruthlessly demolished. In a sentence or two the Liberal orator at Liverpool hit off with great sarcasm the grave defects of our leading Ministers. Here is a photograph of the Foreign Secretary:—"If you want a variation in Lord Salisbury at the Conference at Constantinople you will find it in Lord Salisbury at the Congress of Berlin. No one has practised with greater success the art of expounding opposite opinions. 'Age cannot wither nor custom stale his infinite variety.' He crushes Russophobism with big maps one day and he takes Cyprus to fight Russia in Armenia the next. How can we hope to compete with such a man in startling effects and picturesque contrasts?" Then comes the turn of Lord Cranbrook, who told one story about Afghanistan last August, and will have the advantage of telling quite a different one next February. As to the Chancellor of the Exchequer, he can always divert the public mind by a contrast between his estimates and his revenues, and to him must be assigned the suggestion of the *Times* the other day—probably a forecast of the coming Budget—that we should "defer the liquidation of the actual and accruing floating debt as a task appropriate to the energies and the courage of another Parliament." Another Cabinet portrait is that of Lord Sandon, who some time since indulged in eloquent prophecies of a brilliant transformation scene in Asia Minor on the advent of the English. "This," said Sir William Harcourt, "is magnificent, it is even sublime; but what has become of it all? The unfortunate people who inhabit the 'flowery plains of Syria,' and frequent 'the course of the Tigris and the Euphrates,' must be just now very much in the condition of the unfortunate wife of Bluebeard, crying, 'Sister Sandon, sister Sandon, do you see anybody coming?' Lord Sandon and his colleagues have altogether shrunk from the glorious enterprise"—for the Foreign Secretary has actually repudiated all responsibility for the reforms guaranteed by the Anglo-Turkish Convention.

The present week is sacred to representative assemblies. The Social Science Congress has been sitting at Manchester since Wednesday last, and closes to-day. Though the attendance has not been overflowing, many valuable papers have been read, and useful discussions have taken place on the wide range of subjects embraced under that designation—Bishop Fraser, both in the opening address and in the subsequent proceedings, having taken a prominent part. Such problems as the land question, the influence of the drama, the relations of civilised nations to native tribes, and the effects of religious and educational endowments, have been again dealt with in the various sections—not, we hope, without some good result in maturing opinion. The education question in all its aspects has also been keenly discussed. The great drawback to the Social Science Congress is that most of the subjects were considered some weeks previously at the more influential meetings of the British Association.

The Church Congress and the Baptist Union this week follow suit. The former was opened yesterday at Swansea, under the presidency of the Bishop of St. David's, and there seems to have been a large assembly of clergymen from all parts of England as well as Wales. Swansea, as well as Wales altogether, is a stronghold of Dissent, though the chairman had the boldness to deny Mr. Gladstone's assertion that the Welsh were a nation of Nonconformists, and to maintain that, in his own diocese at least, the average attendance at the Holy Communion in the English Church, in proportion to the population, scarcely fell short of that which was found in other parts of the kingdom where Nonconformity was far less influential—a not very definite assertion. In the evening there was a remarkable discussion, which we can barely mention this week, on the causes of and the remedy for Dissent—a subject (it is remarked) which one local critic has taken exception to as reading too like a sanitary question, suggesting to the mind that Dissent is an epidemic of some sort. This critic points out that Welsh Dissent at least is not, and never has been, a mere epidemic, but that the Welsh people have adopted Free Churchism as a basis for their religious teaching, and that their religious fate is bound up with it irrevocably. The Bishop of Winchester, who introduced the subject, does not take that view—his contention being that the Church of England is not a sect, but a world-wide society meant to include in it all who accept Christ as their king. Dr. Harold Browne deprecated all concessions of real principle, but believes much can be done without compromise. So also does Canon Curteis, who thinks that the radical remedy for the spirit of Nonconformity is simply "the presentation in a concrete shape of the lovely spirit of catholicity; the realisation, so far as human infirmity will allow, of the glorious ideal of the Church." In the discussion which followed, most of the speakers recommended conciliation, but Bishop Perry was good enough to say that he would not require Dissenters to admit that Episcopacy was of the essence of the Gospel, while the suggestion of a lay member of the Congress (Mr. H. Vivian, M.P.) that a committee should be appointed to investigate the apparent differences between Church and Dissent, with the object of actively promoting progress towards a sublime ideal of unity, was quietly cushioned. "Come over to us of the true Church" was the spirit of the invitation given by the chief speakers to Nonconformists, and apparently they do not see that there is anything incongruous in a proposal which, if not impertinent, is certainly ludicrous.

The members of the Baptist Union have met for the first time in Scotland, and the Autumnal Session at Glasgow promises to be successful. Yesterday was devoted to the cause of foreign missions, and much enthusiasm of a practical as well as an emotional kind was exhibited. To-day the chairman (the Rev. George Gould) was to deliver his address.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

The Autumnal Session of the Baptist Union is being held during the present week at Glasgow. A considerable number of the ministers and delegates arrived on Saturday, including a large party who, under the personal supervision of Mr. Thomas Cook, have made a week's tour of the Highlands. Special sermons, in connection with the session of the Union, were preached on Sunday by the Revs. Dr. Angus, W. G. Lewis (London), J. Bailey, B.A. (Sheffield), H. B. Robinson (Wisbeach), Dr. Price (Aberdare), T. Barrass (Peterborough), J. J. Brown (Birmingham), J. W. Ashworth, Benwell Bird (Plymouth), and W. P. Lockhart (Liverpool). The President of the Union, the Rev. G. Gould, of Norwich, preached in Adelaide-place Church on Sunday afternoon, and in the evening he delivered a special address at a united devotional service held at North Frederick-street Chapel. In connection with the Conference, and a series of meetings in commemoration of the Temperance Jubilee, the Rev. Dr. Wallace the same evening reviewed before an audience of five thousand persons the progress of the movement in Scotland during the last fifty years.

A formal welcome was on Monday night accorded to the ministers and delegates by the City Council at the Corporation Galleries, Sauchiehall-street. A public reception in the shape of a conversazione was attended by upwards of 3,000 persons, including the leading representatives of all Evangelical denominations. The guests were received by Provost Wilson, and several addresses were delivered. Mr. Howard Bowser presided. The Rev. J. C. Brown, president of the Baptist Union of Scotland, delivered an address of welcome, especially alluding to the support long and earnestly extended by the Scotch churches to denominational advancement, and particularly to the aid of its foreign missions. The Rev. G. Douglas, Principal of the Free Church College, Glasgow, referred to many things which made the work of Baptists dear to Christians in Scotland, as reasons why they might be sure of a hearty welcome when meeting as a Union for the first time north of the Tweed. He should be surprised if the Baptists did not find themselves side by side with the Scottish Presbyterians in the practical contest still awaiting this generation in all that concerned the progress of real civil and religious liberty. The Rev. David Russell, as the oldest Congregational minister in the city, extended the greeting of that body to their Baptist neighbours. The Rev. Dr. Joseph Brown represented the Presbyterian churches in the absence of Dr. Jeffrey, the moderator of the Synod. He hoped their interchange of kindly fellowship would inspire and sustain mutual confidence, so as to rejoice in each other's virtues and successes. The Lord Provost of the city thought the occasion was satisfactory, as showing the breadth of the platform on which, as Christian men and women, they stood. He congratulated the Baptist denomination upon their prominent position in regard to the temperance movement. He rejoiced in welcoming those whose honour and privilege it was to have within their bounds perhaps the first preacher of the age. The Rev. F. Trestrail, vice-president of the Union, acknowledged the expressions of welcome, and hoped the gathering might be a good omen of the week's meetings. The Rev. Dr. Angus said that he found in that assembly the fulfilment of many years' desire, and he believed lasting benefit to all concerned must result. Dr. Price (of Aberdare) spoke of the progress of the denomination in Wales. Mr. H. M. Bompas, Q.C., the Rev. George Gould, of Norwich (president), and Provost Wilson also spoke.

Yesterday morning the Rev. H. Platten, Birmingham, preached a special missionary sermon to young men, in North Frederick-street Church. In Adelaide-place Church, at eleven o'clock, a missionary valedictory and designation service was largely attended. The Rev. Dr. Maclaren, of Manchester, opened the proceedings with reading and prayer. The Rev. Dr. Paterson, who presided, briefly explained the grounds of existence and special objects of the Baptist Missionary Society. Dr. Underhill, of London, introduced the missionaries who are about leaving for foreign fields, and described the scenes of their contemplated labours. The Rev. George Kerry is returning to Calcutta to resume his former sphere of work; the Rev. J. Stubbs, hitherto of Eythorpe, has accepted the pastorate of the church at Allahabad, India; the Rev. J. Ewen, who had already been engaged in connection with the Free Church Mission, but is a recent convert to Baptist views, and the Rev. T. R. Edwards, of Pontypool College, are also proceeding to India; the Rev. R. E. Gammon is returning to Puerto Plata, San Domingo, where he has for some time already laboured; and D. Lyall has been set apart for West Africa. Dr. Underhill dwelt upon certain indications, especially in recent published statements and inquiries in the *Friend of India*, by Baboo Keshub Chunder Sen, to prove the progress of missions in that vast empire. Mr. A. H. Baynes, secretary of the Missionary Society, announced that Mr. Charles Watkin, of Bristol, who undertook to bear the entire cost of the recent preliminary expedition to the Congo country, Central Africa, had offered to bear half the total cost of 1,400*l.* towards equipping and sending four further missionaries to China and eight to India, upon condition that the balance was at once contributed. Towards that sum 100*l.* had already been promised; 100*l.* each by Mr. Howard Bowser, of Glasgow; Mr. E. S. Robinson, of Bristol; and Mr. Hugh Rose, of Edinburgh; and 50*l.* each by Mr. J. Colman, of London, and Mr. E. Rawlings, of Wimbledon. The several missionaries having spoken of their expectations in the work, a farewell address was given to them by the Rev. John Aldis, late of Plymouth. The Rev. C. M. Birrell offered the valedictory prayer.

In the evening about 4,000 persons attended a public missionary meeting, which was held in St. Andrews Hall, Glasgow, Dr. J. A. Campbell, of Strathcaro, presiding. Mr. A. H. Baynes, secretary of the Baptist Missionary Society, presented an interim report, showing that towards twenty new missionaries resolved upon at Leeds last year ten had since been accepted by the committee. Some of them were now labouring in India, Africa, China, and the West Indies, and three were about leaving this country. Added to these the committee had assisted in sending out four others—two to India to take charge of four churches already established in Madras and Allahabad, and two to missionary churches in the West Indies. Further, the committee have just accepted the offer of Miss Emily Saker, daughter of the veteran labourer for forty years in the Cameroons, to return to Africa on mission work. Two missionaries had lately been compelled by ill-health to withdraw from the field; six others had temporarily to leave their stations and seek by change to England recruited health, while a large number of those at present toiling abroad were rapidly becoming frail and feeble. If Scotland had but three ministers instead of 2,400, the whole of Yorkshire but two, Wales but one, and London but five, the proportion would be greatly in excess of the missionary provision for India to day. The opium traffic was carried on under the plea of financial necessity, for the sake of seven millions of money, and more than three millions of men perished annually in China by the consumption of that most destructive drug which for years was forced upon China in open violation of a special treaty, to which Great Britain was a party; and to-day by British brute force only had the floodgates of China been burst open to allow this seductive poison free course to blast and ruin the millions of that vast empire—a traffic which the Government itself had candidly acknowledged was immoral as well as unsafe, but which, although morally wrong, they declared to be financially necessary. Had not our rulers, with only a few exceptions, been far too ready to regard India as a fine field for the display of a spirited foreign policy, and for the gratification of Imperial plans and lust of power? Our soldiers, too, were prone to look upon it as an arena for fresh laurels, promotion, and pay, and our manufacturers as a market for cotton and cloth; and had the churches of Christ, fired with a Christ-like passion and enthusiasm, responded as they should have done to the command of the Master to preach the Gospel to all these millions of our fellow-subjects? At the close of last March the year's balance-sheet of the society showed a deficiency of more than 3,000*l.*, and since that date a still further decrease of receipts had taken place. To maintain the present staff of missionaries, leaving extension out of the question, enlarged contributions were needed, while to at all adequately increase the staff—a course so urgently called for on all hands—double the present receipts from the churches were needed. A careful examination of the proportionate givings in Baptist churches brought out the fact that barely 10 per cent. of such gifts was devoted to foreign mission work, and rather more than 90 per cent. to home work. Only about one-half of the churches of the denomination contributed in any way towards foreign mission work. Since the meeting in Leeds last year the society had accepted five new missionaries for work in Africa, and three of them, led by Mr. Comber, were endeavouring to work their way from San Salvador, the capital of the Kingdom of Congo, to Stanleypool; and once there, the whole of the vast waterway of the Congo River, clear of all rapids, cataracts, and falls, lay open to the heralds of the Cross for more than a thousand miles right into the heart of Central Africa as far as Nyangwe. Addresses were also delivered by the Revs. A. Thomson, D.D., Hugh Stowell Brown (Liverpool), Richard Glover (Bristol), Mr. J. S. Wright (Birmingham), and Mr. F. T. Lewis (Calcutta), arguing that to missionary enterprise, rather than to war pioneering, the advance of healthy commerce with distant colonies and islands had been in the past, and would be in the future, rightly due.

For the above, we are chiefly indebted to the *Daily News*, the parcel from our own correspondent not having reached us in time to be made fully available. In his letter, which travels over much the same ground as the above, our correspondent refers to this, the first meeting of the Union in Scotland, and thinks it likely to be a decided success. Monday evening's meeting was overflowing, and one among many proofs of the generous hospitality of the Scotch. Mr. Howard Bowser, who has taken a very active part in organising the Union meetings, presided with great tact. All were rejoiced to hear the Rev. Principal Douglas speak as he did of the points in connection with the Baptists, which ensured for the members of the Union a hearty reception in Scotland. He mentioned the work of the Baptist Missionary Society, which had awakened the churches in England of every denomination to a recognition of their duty to spread the Gospel. And then, too, Baptists won respect by their firm intelligent adherence to evangelical truth.

At yesterday morning's missionary meeting "it was very gratifying to hear Dr. Paterson in his extreme old age deliver so clear and effective an address as that with which he opened the meeting. The Doctor has greatly aged since we saw him before, but he evidently retains much of his former mental power. Dr. Underhill was in his right place in giving an account of the fields where the brethren about to go out to mission work will labour. No one knows the mission field better than Dr. Underhill; he has visited nearly every part of it, and has formed a most accurate acquaintance with the peculiarities and needs of every place where Baptist missionaries work. After Dr. Underhill's address, Mr. Baynes, the secretary, stated that Mr. Wathen, of Bristol, who had given so generously to the African mission, was prepared to give 700*l.* towards 1,400*l.* required to equip and send out twelve additional missionaries. It will be a noble thing if the Glasgow meetings should issue—as Mr. Wathen suggests—in the addition of twelve men to the foreign mission staff. At present the Indian mission is in a very weak state, and needs to be reinforced with several able men. Not by any means the least interesting and attractive part of these foreign mission services is the appearance on the platform of young men who are set apart for the work, and of old veterans who, after a period of rest at home, return to their work. At this meeting a remarkable speech was delivered by a very young man—Mr. Edwards—who has been a student in Pontypool College. His address would have done credit to any able and tried labourer in mission work. It is very evident that missionary zeal is not on the wane amongst the Baptists. The appearance of the meeting on Tuesday morning, the tone of the speeches, and the whole spirit pervading the assembly, gave us great hope with regard to the future operations of this oldest of English missionary societies. If only the feelings and principles expressed in Glasgow can be carried out in connection with the Churches, the mission cause will rise to a higher level in the Baptist body than any it has yet reached. As related to this, evangelistic services in and around Glasgow have been arranged for as part of these gatherings. This is as it should be. In Wales every chapel would at such a time have a service in it. It was in this way that the Principality became so thoroughly evangelised. And if English Christians would only follow the same course, untold good would result. Why should there be hundreds of ministers gathered together, and, at most, only some half-dozen sermons be preached?"

THE CONGREGATIONAL UNION OF IRELAND.

(*From our own Correspondent*)

The annual meeting of this Union commenced in Dublin on Monday, September 29, with a prayer-meeting at the Congregational Church, Kilmainham, a suburb of Dublin. Addresses were given by the Revs. J. H. Ashby, of Richhill, and T. J. Forsyth, of Lisburn, the latter of whom is working hard to collect the funds necessary to build a church for his congregation, which meets at present in a schoolhouse. This is no easy task where the members consist solely of working men and their families, whose earnings scarcely average a pound a week.

The real business of the Union commenced on the following day, when the chairman, the Rev. Robert Sewell, of Londonderry, gave an able address in the York-street Congregational Church, Dublin, a building which always recalls the revered name of Dr. Urwick, and his long years of usefulness there. After referring to this year as being the jubilee of the Union, which, formed in 1829, is one year older than the English Union, Mr. Sewell announced as the subject of his address, "The Christian Commonwealth a Theocracy," the word commonwealth being used in the same sense here as in Eph. ii. 12. Congregational principles, the chairman held, were those most nearly allied to the teachings of Christ and His Apostles. Even such Church writers as Archbishop Whately and Dr. Jacob have admitted theocratic congregationalism to be of Divine origin. As the address will doubtless be printed in full it is not necessary to refer to it here at more length. The meeting concluded with the introduction of the deputations from the English and Scotch Congregational Unions—the Revs. G. S. Barrett, of Norwich, and J. M. Jarvie, of Greenock, respectively—both of whom spoke briefly, as well as the Rev. J. B. Paton, of Nottingham, who is at present training some students for ministerial work in Ireland.

On Wednesday various committee meetings were held, and papers read. One characteristically earnest and high-toned paper was read by the Rev. J. White, of Belfast, who is, perhaps, the only Congregational minister in Ireland who can grumble over a church too small for its needs. We hear too often an outcry of despair from Irish Protestants; the Congregationalists, above all, being thought to possess no self-sustaining life of their own. Mr. White, however, could point to Congregational churches filled to overflowing, to several

mission stations supplied by various churches, and to a sum total of 3,000*l.* contributed last year in addition to that raised for ministers' salaries. With the encouragement afforded by this success, Mr. White was of opinion that a retreat should never be sounded; no church should be closed, and if its life is but feeble, still be resolved that it "shall yet live to praise the Lord." "If the Irish Evangelical Society will support us, we will do our best to evangelise; if it will not," Mr. White declared amidst cheers, "we will do it ourselves, for if Congregationalism is suited to the many, it is also suited to the few." Mr. White enumerated as some of the causes of decay in our churches—the unsettlement of pastors owing to their dissatisfaction with their small spheres of work; the bad education of the young—Sunday-schools being often altogether absent; the want, in many cases, of a regular weekly prayer-meeting; and the want of church and deacons' meetings. The discontent of the ministers should only lead them, Mr. White urged, to devote a greater part of their time and energies to evangelisation around their homes, and he could assure them, from his own experience, that no work was more full of blessing to the worker as well as to others. A thoughtful paper on "Sunday-schools," the sole object of which should be to make the scholars Christian boys and girls, was next read by the Rev. B. Wallace, of Kingstown. This paper was characterised by the devout and earnest spirit which its author exhibits in all his work. In the discussion which followed the reading of these papers, the Rev. G. S. Barrett said that the spiritual condition of our churches, in our so-called "one-man system," must depend largely upon the pastor's own spiritual condition; and he also urged the formation of unions for intercessory prayer. This had been done in his own church with most happy results, the members pledging themselves to give a definite time—say a quarter of an hour a week—to prayer for missions, for the cause of temperance, for success in evangelistic effort, and so forth. A church not being a mutual improvement society, it should carry on a perpetual warfare against evil everywhere. Mr. Barrett also referred to the "outsiders' services" that are held once a quarter in his church; the regular members vacating their own sittings to fill them with the poorest of the city. By this means the church becomes filled with the most wretched people who usually attend no place of worship, and some of the members of his church, who are now hard-working, earnest Christians, were thus first brought to know Christ as their Saviour.

In the evening a public meeting was held in York-street Church, presided over by the pastor, the Rev. S. J. Whitmee, to whose energy and untiring thoughtfulness much of the success of the meetings is due; the Rev. J. M. Jarvie, the deputation from the Scotch Congregational Union, spoke earnestly of the condition, from a Christian point of view, of the world at the present day.

The Rev. G. S. BARRETT, the deputation from the English Congregational Union, next spoke upon the many peculiar difficulties which hinder the work of Congregational ministers in Ireland.

You must face, first (Mr. Barrett said), the fact of your religion being that of the minority of the minority. This, to a man who estimates truth by counting or by weighing heads, as I am told you do here in Ireland, proves immediately that Congregationalism is not on the side of truth. We remember, however, that Christ's Church was once in a smaller minority than we are, and we are content to be among the few here if they resemble at all the few then. Another difficulty is the position you must assume towards Roman Catholicism—that opposite pole to Congregationalism—it is an attitude which, while recognising all that is good and beautiful and holy, must necessarily be one of hostility, for Congregationalism means immediate and personal access to God through our one only Priest, the Lord Jesus Christ, and must, therefore, oppose a priest-governed Church. Owing to this attitude our Church may be in danger of becoming controversial rather than evangelistic. Show that our Churches can make men saints, and you will not need to say that they are the Churches of Christ. A third difficulty is in the political aspect of Protestantism here, which has unhappily become a term almost synonymous with Conservatism. An alien religion is identified with an alien political creed; and since the Tories have uniformly opposed every measure for the good of the people, it is no wonder that an Irishman will not become a Protestant while that term is identified in his mind with the creed of a Tory. If we English Congregationalists are Protestants to the backbone we are also Liberals to the backbone; not one solitary measure for the benefit of the people but has been ardently upheld by us. This was acknowledged at the time of the Catholic Emancipation Act by O'Connell himself. "I am here," he said, speaking at a meeting of Protestant Dissenters, "to express my thankfulness for your exertions on our behalf, and for the support given by you to the great cause of my country." Difficulties you may have to face; but they are not hopeless ones. Of our Congregational principles we need not be afraid. Their origin is found in the Church of the Acts of the Apostles; not one principle that Paul and John and Peter held sacred but is dear to us. We are in the apostolic succession, if that be a succession of principles and not of persons. We believe in the only sacraments to be found in the Primitive Church—baptism and the Lord's Supper. The ministry—the priesthood—we hold dear; but not that of a class, but of Christians, who are all kings and priests unto God. We claim the presence of Christ as Head and Ruler amongst us, saying, with Augustine, "Where Christ is, there is His Church." You labourers in Ireland have a great opportunity before you. Everywhere in this country I hear the cry "Home Rule for Ireland"; but there is a nobler cry that I should like to hear resound from one end of Ireland to the other—it is, "Ireland for Christ!"

The political part of this speech was not in accordance with the opinions of many present; for in Ireland, with the exception of the province of Ulster, almost all Protestants, including even many of the Congregationalists themselves, are, strange to say, hot and narrow Conservatives; some three or four of the audience even quitted the church to show their disapproval of the speaker's words. Favourable notice was taken of the speech in the next day's *Freeman's Journal*, a Home Rule and Catholic newspaper. The Rev. J. White, of Belfast, the leader, we were inclined to say, of the body in Ireland—at all events, one of the most respected and useful of its ministers in that country—gave an address full of fire and humour, explaining some of his methods of dealing with the people round him, and advising all who wished for spiritual health to go and work. The Rev. J. Hartland followed with an explanation of the Church Aid and Home Missionary Society, a subject of special interest to Irish Congregationalists just now, since there have been some rumours that the Irish Evangelical Society, with its small income and large working expenses, might possibly be merged into it. The attention of English Churches needs to be most forcibly drawn to the pressing needs of Ireland for united Christian effort. The isolated position of Congregational ministers in Ireland should lead their brethren in England to give them sympathy, if not pecuniary help. We understand that the anomalous position of the Irish Evangelical Society, the working expenses of which are upwards of 25 per cent. of its income, hinders many who would otherwise render help; if this be so, we trust that the Church Aid Society will take the matter up without loss of time; or, perhaps, a union might be effected between it and the Colonial Missionary Society.

The proceedings of the following day commenced with a prayer-meeting, after which it was decided that the next annual meeting should be held in Belfast, the chairman to be the Rev. James Stirling, of Sligo; and Mr. Dale, of Birmingham, to be invited to attend as the English deputation. Admirable papers were also read by Mr. Stirling on "Congregational Principles," and by Mr. Wight on "Evangelistic Work." Dinner and the usual complimentary speeches occupied the interval before the evening service, when the annual sermon was preached by the Rev. G. S. Barrett, for the English custom of commencing the meetings with the sermon is not followed here, though it is, we think, preferable. The subject of the sermon was "Truth," the text being taken from John viii. 32, "Ye shall know the truth." Mr. Barrett dwelt particularly, not only upon the fact of Christ Himself being and revealing *the* truth, the whole truth, but also upon the *assurance* of the disciples that they possessed this truth as a living motive power. At the conclusion of the sermon the Lord's Supper was administered, at which the Rev. S. J. Whitmee presided, and the Rev. J. Gallaway, secretary of the English Chapel Building Society, gave a brief address.

On the following day some of the chief business of the Union was transacted. This was a conference with the deputation of the Irish Evangelical Society—a society which aids in the support of many of the Congregational churches in Ireland, and therefore claims a share in the management of these weak churches. A cry for "Home Rule" has been raised, however, in consequence of the action of the committee in somewhat summarily refusing the grant to certain churches having proved distasteful. The usual feeling of dislike to English systems of government had been more or less plainly expressed at all the business meetings, and the Evangelical Society naturally wished to understand why the Irish churches objected to their "interference," as it was called, while yet accepting their aid in the shape of money grants. A conference was therefore arranged, with the special purpose of coming to an understanding on this matter. In a very lucid paper the Rev. J. White stated the grievances of the Irish Congregationalists, and the chairman, the Rev. R. Sewell, read a valuable paper on the history of the Irish Evangelical Society, and its relationship to the Congregational Union of Ireland. A warm discussion followed, but admirable speeches by Mr. Foley, Q.C., and by the Revs. J. Jarvie, Fox, Hartland, and Barrett, at length brought about a better understanding, and it was finally decided, on the motion of Mr. Hartland, that a deputation should be sent to London for the purpose of conferring with the committee of the Irish Evangelical Society. For this purpose representatives were chosen in whom the Union could repose full confidence.

The meetings of the Union concluded very pleasantly with a tea and public meeting in the Congregational Church at Kingstown, a suburb of Dublin, at which the addresses bore chiefly upon the subject of Christian union between the different denominations. Great satisfaction was expressed at the hospitable way in which the members of the Union had been received by the Dublin people, a result chiefly due to Mr. Whitmee's untiring exertions, and the meetings seem to have been generally considered successful, though our English visitors probably felt the chilling influence of public meetings in a half-empty church. It is evident that Congregationalism in Ireland has some difficulty in keeping itself a distinct body, but we hope that the ministers and delegates who were present will return to their difficult, and often depressing, work with renewed vigour and charity, both amongst themselves and their co-workers of different denominations, having "provoked one another unto love and good works" by this assembling of themselves together.

Correspondence.

CONGREGATIONALISM AND ITS YOUNGER MEMBERS.

To the Editor of the Nonconformist.

SIR,—Having read the letter signed "M. E. B." on this subject in your last number, I write, as a mother who has observed the same tendency in many of our young people to leave our Nonconformist services, to suggest that there may be other reasons for the fact than those named in "M. E. B.'s" letter.

I know many young people, children of Nonconformists, who are devout, earnest Christians, whose religious sympathies are in complete accord with those of their parents, but who are dissatisfied with Nonconformist services and go to the Church of England. Is it because they have not been properly or adequately instructed in the principles of congregational church order? I do not think so. Certainly it is not because they prefer Episcopal order that they go to Church services The fact is that it is impossible now to get attached to any principles of Church government the degree of importance which our forefathers did attach to their principles.

It is found out that none of them are of Divine order; none of them of exclusive Scriptural authority; that all of them have some points of excellence; that none are without very conspicuous defects. In the hands of good administrators the worst system permits much good to be done; in the hands of bad managers, whether clergy or laity, much that is evil cannot be prevented.

This being very generally known, young people are apt to select services which suit their taste, and culture, and refinement, and which quicken their religious sympathies, fairly deeming such results rather than the ecclesiastical form through which they are produced the adequate ground for their preference.

Now, if this be so, is it not clear what must be done if we would not lose the very best of our young men and maidens? The services in our chapels should be conducted according to the exigencies of the times in which we are living, and not in a style which no doubt did suit our Puritan forefathers. We want a service of worship in which all can take a large part, by participation in prayers, in responses, in reading, and in which some other voice than one shall be heard. And instead of the long, dreary forty or fifty minutes' read sermons, we want spoken exhortations such as Englishmen are accustomed to in Parliament, at the Bar, in public meetings, and very seldom exceeding twenty minutes. I often wonder, seeing that the majority of all our congregations consist of young people, how ministers and deacons can be satisfied with services which, except in the singing, practically ignore their presence.

If the tendency "M. E. B." deplores, and which I equally deplore, is to be checked at all it must be by a radical reform in the kind of services which we say they are leaving. Are our churches ripe for such a reform? I wish I could think so. The first sign of it, however, will be when ministers and deacons, and all our "powers that be," blame themselves for holding too fast to the Puritan traditions, rather than blame the educated young people of our time for going where they get most religious good.

A NONCONFORMIST MOTHER.

THE LONDON MISSIONARY SOCIETY'S MEMORIAL SERVICE FOR DR. MULLENS.

To the Editor of the Nonconformist.

DEAR SIR,—I attended the above-named service with every wish to give up my heart to tender thought of the dead, and of Him in whom they yet live. Two things, however, frustrated this desire.

(1.) *Three* of our missionaries have just died in Africa—Mr. Thompson, Arthur Dodgshun, and Dr. Mullens. It was an inexplicable mistake, and an instance of official bad taste, to have a memorial service for one only, when three have sacrificed themselves. I knew nothing of Mr Thompson personally, but he was surely a noble man. I knew Arthur Dodgshun well, and a more splendid type of man for missionary life there never was He was handsome, strong, intelligent, and pious in equal degrees. He had just the combination of qualities which makes a daring and devout man. Why should the death of such a young hero, in the

flower of his youth, be followed by no solemnity or memorial? Beyond a gratuitous reference to Messrs. Thompson and Dodgshun in a paper read somewhat inaudibly by one of the speakers, the meeting passed over in silence their devotion, dangers, distresses, and death. They gave up their ALL. Who has done, or could do more? Young Dodghsun laid down his whole earthly future—from youth to possible old age, not the remainder of a long life.

We were told at the meeting that the death of Dr. Mullens should be a call to young men to give themselves to the work. But is it a call to young men to observe that when one of their number perishes far away, the painful and uttermost sacrifice he has made is not deemed worthy of memorial under the same roof with that of the late foreign secretary, whom we all honour and lament? Let me add—

(2.) I failed to profit by the meeting in general, because it seemed to me one of the most dreary and depressing I ever attended. Dr. Allon's musical and other hymn selections were simply perfect, and helped to counteract the almost profane drowsiness and inattention which one saw come over the congregation. I heard ladies and others speak of the service as unendurably dry.

When next a service in which all our London churches are interested is to be held at Union Chapel, may the hand which appears in the choral service be allowed to show itself in the appointment of other parts of it.

The memorial service just held, proves that the art of rising to a great occasion in arranging for a devotional service has not yet been mastered by Congregationalists.

Truly yours,
A MINISTER.

[We should think it probable that the memorial service in Union Chapel was limited to Dr. Mullens because he had long been a member of Dr. Allon's church. It is also to be noted that the information relative to Mr. Dodgshun's untimely death consists for the present of a brief telegram.—ED. *Noncon.*]

Colleges and Schools.

SPRING HILL COLLEGE.

The annual meeting of trustees and subscribers to Spring Hill College was held on Sept. 22 in the lecture-room of Carr's-lane Chapel, Mr. W. Kirkpatrick, of Walsall, presiding. There was a good attendance.

Councillor S. EDWARDS read the trustees' accounts, which showed a balance of about 640*l*. The college account, read by Mr. F. KEEP, showed an adverse balance of 947*l*, the expenditure having been 3,673*l*.

The Rev. F. STEPHENS (secretary) read the report of the committee, which stated that at the opening of the session just concluding there were twenty-six students in the college. Of these one was a lay student, six had been received on probation, five of whom were admitted at the close of the probationary period to the full curriculum. Three students had closed their connection with the college. Mr. Lucas had accepted an invitation to the pastorate of a church at Birkdale, near Southport. Mr. King had offered himself to, and had been accepted by, the directors of the London Missionary Society, but his sphere of labour had not yet been determined; and Mr. Charles Edward Watson had, to the great regret of the committee, been obliged to relinquish his studies owing to the failure of his health. At the beginning of the present year with the approval of the Board of Education, Mr. Pagett went to the University of Halle, in Germany, to pursue his studies there until Christmas, when he will return to Spring Hill to complete his course. The committee had great satisfaction in reporting that at the last examination for the Dr. Williams scholarship Mr. Darwent was a successful candidate, and in accordance with the conditions of the scholarship, he had gone to the University of Glasgow for three years. In October last Mr. Lucas gained the first examination required for the B.A. degree at the London University, and in July Mr. Carter passed the matriculation examination, and was high in the honours division. During the year sixteen young men had applied for admission as ministerial students. One application had lapsed, two had been deferred, eight had been declined, and five now entered on probation. The report went on to refer to the questions of college reform and the committee on the subject, on which that committee was represented, and to the appointment of a *Senatus Academicus* of the associated colleges.

In moving the adoption of the report, the CHAIRMAN said they had only one cause for regret, viz, the existence of a debt; but that was owing to greater work done. This was seconded by Mr. G. TAYLOR, and the Rev. W. F. CALLAWAY moved, and Mr. CARTER seconded, a vote of thanks to the treasurer.

Mr. R. W. DALE, M.A., moved the following resolution:—

That this meeting has heard with much satisfaction of the appointment of a special representative committee to consider what measures can be adopted to improve the Congregational colleges of England, to secure a greater economy of teaching power, and to enable them to do more efficiently the special work for which they are founded; that it highly approves of the formation of a *Senatus Academicus*, and earnestly hopes that it may exercise great and lasting influence on the theological training of the Congregational ministry, and lead to the pursuit of more accurate theological knowledge and higher religious culture amongst the churches; and that, being deeply impressed with the importance of the mission to which Congregationalism is called, it cannot but welcome every judicious and well-directed effort to secure a thoroughly educated, intelligent, and godly ministry for the service of Christ, in the Congregational churches of the British Empire.

He said their college system was one of the most striking proofs of the doctrine of evolution as against the doctrine of catastrophes, that could be found in any part of the world. It sprang up as the result of the exclusion of Nonconformists from the national Universities. A few students were gathered in the house of a devout and learned minister to be trained for the Nonconformist pastorate, and gradually these private academies gave place to colleges of the kind that were now in existence, and it was extremely difficult for them to escape from the influence of their traditions. For the last twenty years, however, a very large number of Congregationalists had been convinced that the time had come to attempt at last a catastrophe in their college system, and to endeavour to bring the old scheme into harmony with the new circumstances of our time. Congregational colleges had a reason for their existence in the necessity for providing theological training for their pastors. He supposed that that reason for their existence was likely to continue for several generations to come: but that Congregational colleges should exist in order to provide literary training for their pastors was a different affair altogether. He did not believe that it was the work of the church on the one hand to provide secular education for the great mass of the people, nor did he believe it was the work of the church to provide secular education for its ministry. There was a time when it was necessary for the churches to provide secular schools for the mass of the English people, but that time had gone. In like manner there was a time when it was necessary for Congregational churches to provide literary culture for their ministers; and that time was now, as he ventured to hope and believe, gradually passing away. The national universities were now accessible to them, as they were not to their fathers, and surely one of their immediate objects should be to secure that their ministers whose previous education qualified them for receiving advantages from the national Universities, should receive their literary culture there, and should come to their own colleges for theological training afterwards. That object was recognised in the interim report of the special committee appointed by the Congregational Union to consider their present college system. Meanwhile it was certain they would find it necessary to continue on a certain scale the provision of a literary course for those whose previous educational advantages did not qualify them for entering the national Universities, and deriving profit from the studies in them. For a time he supposed they must continue to provide for the class of students from whom, let him say, some of their most earnest and efficient ministers had come. Every college, however, should lighten as soon as it could its literary work, and endeavour to send those of its men who would profit from study at London, Glasgow, Edinburgh, Oxford, or Cambridge, to those universities, and receive them back for their theological course after they had got their literary culture. Their conviction was, with the reverence which they had for free thought and free life, that it would be a great advantage to their ministers that for three or four years they should be brought into close and living contact with the thought and life of those whose political, ecclesiastical, and religious opinions were most unlike their own. He knew there were some who believed that if they sent many of their students to the universities they would lose them. He was quite willing to lose all those who would be lost. (Hear, hear.) The result of his observation of what happened at the national universities was that the Nonconformists kept nearly all the students that were worth keeping, and the rest went elsewhere. There was, however, no rule without an exception. They had lost, here and there, some men of conspicuous power and of most excellent character; but, broadly speaking, he believed the rule held. He agreed, therefore, with the general principles of the interim report of the special committee, and he trusted that the constituents and the committee of Spring Hill College would be prepared to go to work on those lines. The second part of his resolution related to the *Senatus Academicus*—an examining board representing the different colleges, and intended to promote theological studies in those colleges. Certain subjects of doctrinal theology, exegesis, and philosophy were to be submitted to a common examination. He had seen it suggested by some unconsiderate person that it might be desirable at some future time to ask for a royal charter enabling that senate to confer theological degrees. He ventured to say that there was not the slightest chance of the Nonconformists of England asking for such powers from the Crown. He did not believe that it belonged to the Crown to empower senates to confer theological degrees, and he was pretty certain that the senate that had recently been appointed would never ask for such a prerogative. There was one danger unquestionably in connection with that scheme of organisation. While he believed it might tend to stimulate theological studies in their colleges, there was some peril lest it should interfere with the elasticity of their work. He should be extremely sorry himself if the subjects imposed by that examining body secured a uniform stereotyped system of theological and philosophical study in all the colleges in the country. His earnest hope was that a very large margin would be left for the individual characteristics of professors and of the separate colleges. (Applause.)

The resolution was seconded by Dr. DEANE, and carried unanimously.

On the motion of Mr. J. A. COOPER, seconded by Mr. W. SMITH, a resolution was passed appealing to the friends of the college to endeavour to remove the debt at present existing, and to prevent its recurrence.

A vote of thanks to the chairman, moved by the Rev. J. SHILLITO, and seconded by the Rev. F. STEPHENS, concluded the proceedings.

In the evening the Rev. Dr. SIMON delivered an address in the chapel on "Christian doctrine and Christian life." He said that less than half-a-century ago it was common to regard truth of Christian life as dependent on correctness of Christian doctrine, and for this reason the majority of preachers aimed first to convince the understanding, and then from it to move the will and the emotions. During the last twenty-five years, however, a reaction had taken place, and at the present time there were very many persons who considered that Christian doctrine had very little to do with truth of Christian life. In many devout Christian circles the notion prevailed that the study of theology was rather a luxury than a necessity for the Christian believer and worker, especially if he were a layman. Like all reactions, this one was to a certain extent legitimate, and to a certain extent illegitimate. It was a reaction against mistake, error, and exaggeration; but in his view it had itself become a mistake, an error, an exaggeration. He was inclined to think that the chief cause was in the unconscious substitution in the pulpit of the doctrine of Christianity for Christianity itself, and that it signified a demand for the restoration of the great redemptive facts which constituted Christianity to their true position in the teaching of the Church. The speaker went on to treat of the relation of Christian doctrine to Christian life, and to show that the latter was strengthened and helped by it both in the individual and in the Church. He advocated the grounding of children and young people in doctrine by means of catechisms or something of the kind, the reading of good theological essays by the adult members of their churches, the giving of more systematic doctrinal instruction from the pulpit, and the making of more satisfactory and adequate arrangements for the philosophical and theological training of the ministers in their colleges. He was sure that their churches were seriously suffering from the neglect of this, and that if the present neglect was prolonged, another twenty-five years would find them undergoing a spiritual and doctrinal disintegration which would be a manifest token that they had completed their great historical mission, and must make room for other and more thoughtful workers.

A NOTE OF WARNING FROM INDIA.—A Hindoo, under the signature of "Nousherwan," writes to the *Daily News*:—"Never was England guilty of greater or more palpable wrong than in this aggressive war on Afghanistan, and I fear retribution is only beginning. We must now conquer Cabul, and then our difficulties will be only commencing. I have an extensive acquaintance among the natives of all classes, and I have not yet met with one Hindoo or Mahomedan who has not condemned the war in the strongest terms. The native rajahs, who have been obliged to congratulate Lord Lytton on the successful termination of the war, universally condemn it in all its bearings, and from personal experience I am persuaded that for forty years past no Government has produced so much distrust in the native mind as the present. The entire machinary of the administration is deteriorated, and its moral tone lowered to such an extent as to endanger its stability. Corrupt as is the state of your finances in England, ours are ten times worse. A 'licence tax' wrung from a starving population with incomes as low as threepence per day, and then spent on an unjust war to obtain a scientific frontier belonging to a neighbour; the resources of the country eaten up by a large native army, necessitating the presence of a large European army to keep it in subjection—a semi-military police, hated most intensely by the entire population, and beyond doubt one of the most terrible instruments of oppression ever brought into existence by any Government among civilised nations; a Public Works Department organised at the cost of millions, and then nearly destroyed by its organisers in a financial panic. But enough for the present. My object is to warn England before it be too late. Send us men of common sense to govern us, and not dreamy novelists. The 'mild Hindoo' is no longer what he was. We have educated him without the controlling and subduing influence of religion. He is much like a railway engine without brake or brake-van, and we have only to supply him with steam in order to his becoming uncontrollable."

SOCIAL SCIENCE CONGRESS.

The twenty-third annual congress of the National Association for the Promotion of Social Science was opened in Manchester on Wednesday, and in the evening the Bishop of the diocese, as president, delivered the opening address. Dr. Fraser took exception to the phrase "social science" as undefinable, but expressed his warm approval of the objects of the association, and spoke at length on the steps which for some years past Manchester had been taking for the improvement of health, the advancement of education, and the encouragement of thrift among the working classes. In speaking of the progress of education, the bishop said that whatever might be the deficiencies of the school-board system, those boards were steadily bringing a larger number of children into efficient schools. He repeated an opinion expressed some years ago that probably within a quarter of a century the school boards would be masters of the situation; and said that he looked forward to this result with equanimity. The rest of the address dealt with the subject of the health of large towns, particular reference being made to Manchester, which we have discussed elsewhere.

The proceedings were continued on Thursday, but the inclement weather seriously interfered with the attendance, and the number of members and associates who have joined is very far below the average. The programme opened with an address from Sir Travers Twiss, president of the Jurisprudence Section, who urged that steps should be taken to assimilate the private and international law of nations, especially in regard to the question of wills. The Bishop of Manchester, at the conclusion of the address, referred to the subject of diplomacy, and said nations often found that they had entered into contracts of which they had no previous knowledge, and which, if left to their own senses, they would never have entered into at all. He suggested the desirability of the congress considering how far the country would be justified in repudiating obligations and treaties made without its privity or the sanction of Parliament.

Mr. F. W. Chesson followed with a paper on the question, "Is it a legal or moral duty for a civilised nation to observe towards an uncivilised race laws or principles which that race ignores or persistently neglects?" In the course of his paper the speaker preferred an indictment against the Government for entering into war against Cetewayo. He contended we ought to act upon principles which fix a gulf between our souls and a barbarous state of society; that uncivilised people appear to abuse forbearance and magnanimity because they have not enjoyed our advantages; that we visit uncivilised countries uninvited and at our own risk; that the great superiority of our arms calls upon us to exhibit generosity and self-control, and that we should show magnanimity to uncivilised tribes because in many instances the superior race has notoriously been the aggressor. He knew that the advocates of the opposite system argued that when uncivilised men committed murder or outrage the best way to prevent a recurrence of it was to inflict sharp and summary punishment upon the offenders; but, on the other hand, experience showed that reprisals inevitably provoked equally sanguinary acts of vengeance, and that even after the lapse of years the slumbering spirit of revenge might wreak itself upon perfectly innocent persons. He further contended that before we pursued towards savages a policy of blind retaliation, it was incumbent upon us to instruct them, at all events, in the elementary principles upon which our ideas of international comity were based. To prove that this was not a chimerical notion, he referred to the fact that in the Maori war of 1863 our soldiers, by their example, taught the natives to practise the rules of civilised warfare; and he also instanced our experience in Fiji and South Africa, remarking that the Zulus had repeatedly shown their amenability to moral influence, and, in his opinion, especially so when, on the eve of the battle of Ulundi, Cetewayo, in answer to the request of Bishop Colenso, sent in to Lord Chelmsford the sword which Prince Louis Napoleon wore when he was killed. He condemned the wholesale destruction of native villages, as well as the extensive confiscations of native lands which too often marked the progress and termination of wars with uncivilised races. He urged that the progress of discovery and the certainty that, in Africa especially, the advocates of force would not be slow to discover pretexts for involving our own and other countries in new schemes of aggression and conquest rendered it extremely desirable that the jurists of Europe and America should endeavour to frame a code of international law which, if adopted, would be a guarantee that uncivilised States would not in time to come be subjected to an undue amount of responsibility for their ignorance of European usages. He ventured to submit that jurists should also consider whether travellers who did not bear the commission of any Government or public authority ought to be permitted, even in the pursuit of geographical research, to engage, on their own responsibility, in a system of private war with the inhabitants of countries which they had thought proper to explore.

In the other sections Mr. Hughes discoursed upon Local Self-Government; Mr. Chadwick, on the Management of Joint-Stock Companies; and Mr. Watts, upon Art. In the discussion on Mr. Chadwick's paper, as in the paper which raised it, Government interference was not encouraged, the general feeling being that shareholders ought to take care of themselves. The opinion was frequently, however, expressed that improved audit arrangements were essential, and it was more than once suggested that it should be easier for the shareholders to change their directors.

Mr. Baldwin Latham, C.E., laboured to convince the Health Department that sewage farming need not be discouraged through any fear of the unhealthiness of sewage farms. The death-rate on existing sewage farms was only three per thousand. This section also considered the important question of the sanitary arrangements in suburban districts, and passed the following resolution:—"That this section recommends the council to memorialise the Government that, in order to lessen the evils resulting to health from the growth of suburban districts outside the boundaries of municipalities, powers be obtained to bring both the municipal area and the suburban districts within the control of one sanitary authority."

The proceedings on Friday were opened in the Gentlemen's Concert Hall, Manchester, by an address from the Hon. Lyulph Stanley, president of the Education Department. Mr. Stanley confined his remarks to a consideration of secondary and higher education. He contended that the secondary education of the nation should be a matter of national concern, and in order to defray the cost he is in favour of a readjustment and redistribution of educational endowments. In the course of his remarks he said all must feel that in any new organisation of our advanced instruction the basis must be unsectarian. The time had long passed away when the Established Church could claim to be national in such a sense as to entitle it to the exclusive control of our higher education. He expressed his approval of the steps Manchester is now taking by the establishment of a new University to improve the tone of education in the northern counties. There is no reason why a University education should not precede many careers with which it has hitherto been hardly compatible, and it was a good thing to put the Universities in the great centres of population, where they might be acceptable to as many as possible. In the name of the Congress he expressed their hearty satisfaction at the success which had hitherto attended the career of Owens College, and sanguine hopes for its future. There were several signs that in Manchester unity of education from highest to lowest was appreciated. He hoped the country would take courage from the example of Manchester, and advocate boldly the national duty of establishing and systematising our secondary education.

All the sections met for the discussion of special questions. In that of international and municipal law, Sir A. Hobhouse introduced the subject of the mode in which charitable endowments should be dealt with when their objects have become changed in character or unsuited to the present wants and usages of society. He thought that in future they should be dealt with in the interests of the living and not of the dead; that they should be administered by the municipal authorities; and that further powers in this direction should be conferred by the Legislature. In the Repression of Crime Section, Mr. Lloyd discussed the effect of the Prison Acts of the present Government, which he strongly condemned, as establishing a system of military despotism of which Mr. Cross was the figure-head, though really the slave. In the Economy and Trade Department, Mr. Kingsley urged the passing of a law to secure a cheap, sure, and speedy method of land transfer, in order to attract capital to the soil. In that of Education, Miss Tabor dealt with the training and registration of teachers; and in that of Health, the best means of improving the sanitary condition of existing houses of the middle classes were discussed.

In the evening the Mayor and Corporation entertained the members at a *conversazione* in the Town Hall, which was decorated with much taste for the occasion, and presented a brilliant and animated aspect.

In the Arts Department on Saturday Mr. Hermann Vezin, the eminent actor, contributed an interesting paper which was read by Mr. W. Grace, touching the moral and artistic aspects of the stage. He referred to the Church as being for several centuries the greatest enemy to the stage, in its bigotry and persecution of actors. In itself the theatre was neither moral nor immoral, but neutral. The dramatic art conveys a play to an audience, that play may be moral or immoral; but if immoral, is, therefore, the dramatic art to be abolished? What the stage wanted was not reform, but free development.

The Rev. F. C. Woodhouse, M.A., rector of St. Mary's, Hulme, Manchester, read a paper upon this subject, urging that, rightly directed, the drama was a mighty power for good. He suggested that there should be a national fund to buy a London theatre; to pay good authors liberally for good plays, and good actors for performing them; to train promising young men and women, and to pension actors who had deserved well of their country. English managers had driven away the intelligent and the refined, and had catered for the vulgar, the prurient, and the stupid; and then they said nothing else would pay. Theatrical management was mere shopkeeping of the meanest and most sordid sort. It was pitiable to think of the trash offered in so many theatres, and to know that it was acceptable to thousands. In the discussion which followed, the good effect of Mr. Reade's drama of *Drink* was alluded to, *H.M.S. Pinafore* was praised as hitting off admirably and humorously the character of modern nautical life, and the Bishop of Manchester remarked that it had been said in support of objectionable plays that they should be presented as the scenes occurred in life, but he asked if no veil could be drawn over those scenes to render them less hideous. He thought a veil could be drawn, and ought to be. He also remarked that these plays were only presented in London during the "season."

Dr. Norman Kerr, speaking on the subject of intemperance, in the Health Department, said it was significant that gout was more fatal now than it was ten years ago, and that Italy, a most temperate nation, had only 240 per 1,000,000 of violent deaths, while England, an intemperate nation, had no less than 757 per 1,000,000. Mr. James White said it was impossible to doubt that much more than half of the alcoholic liquor consumed in this country is consumed in poisonous doses.

MR. GOUGH'S FAREWELL.

At the Metropolitan Tabernacle, Newington-causeway, on Friday night, Mr. Gough gave his farewell address to the general public before his departure for America, and a large audience assembled to hear him. Mr. Spurgeon presided, and in an opening prayer expressed earnest thankfulness for the good which had been effected by Mr. Gough's instrumentality in enabling poor slaves of drink to shake off their shackles. Mr. Spurgeon then, in a short address as chairman, remarked that no man was better able to speak of "Orators and Oratory"—the subject of the evening's discourse—than Mr. Gough, whose addresses were the true embodiment of "eloquence," for they were spoken from the heart. Mr. Gough was there that night—a self-invited lecturer—to lecture on behalf of the Pastor's College. Mr. Gough had said he would come, but he had so many engagements and so much work, that Mr. Spurgeon had not "the face" to ask him; but Mr. Gough offered to come and the offer was eagerly accepted. Mr. Gough, who was received with continued cheers, said he should like to imitate a New England deacon, by saying a few words before he commenced his address, and the reason he had chosen a theme apart from that on which he had generally spoken was because he had found from experience that he had to deal with the danger of becoming contracted or "one-sided." He then gave an amusing and instructive lecture on orators and orations, in which he described various speakers and speeches, the matter and manner of the address, in every phase of it, grave and gay, obtaining the full attention of the audience. In the course of his address he interspersed a few remarks upon the dangers to which young men were exposed by thinking that they could touch evils and yet escape, and then he checked himself by saying that it was not in the programme for him to give a temperance lecture. In his concluding remarks he said he hoped on the next day to deliver a speech in the East of London to an audience composed wholly of reformed drunkards, and he begged to thank the meeting in its representative character and to bid them farewell. The Rev. Dr. Parker moved a vote of thanks to the lecturer, and this, seconded by Mr. H. Varley, was carried amid great cheers, and Mr. Spurgeon, amid the renewed cheers of the audience, presented twenty-four handsomely-bound volumes of his own sermons to Mr. Gough, saying they were "heavy;" but Mr. Gough had been pleased to express gratification at reading some, and now he could read them at his leisure. The orator of the evening accepted the gift as a valuable appendix of his labours, and again thanked all in "dear old England" for the kindness he had received.

On Saturday Mr. Gough addressed an audience at the Hoxton Temperance Music-hall, Hoxton-street, composed mainly of "reformed men and women." The hall was thronged an hour before the time announced for the lecture. Sacred songs, under the leadership of Mr. William Noble, the honorary director of the Gospel Temperance Movement, were sung very heartily by the people, and Mr. Noble then asked all those who had signed the pledge in that hall to stand up. Nearly the whole of the audience rose. Mr. Noble went on to say that Mr. Gough had given upwards of thirty addresses to the working classes of London without fee or reward, and in these the Hoxton people had largely shared. Mr. James Rae, late of the Royal Artillery, Mr. Morgan, and Mr. Robert Rae, the secretary of the National Temperance League, then spoke, and acknowledged the services of Mr. Gough to the temperance cause. On behalf of the mission, Mr. John Smith, a French polisher, presented Mr. Gough with an album containing the portraits of those who had firmly enlisted themselves in the Blue Riband Army. When Mr. Gough stood forward to receive the gift, a poor woman pressed to the front and presented Mrs. Gough with a bouquet of autumnal flowers. Mr. Gough, who was received with repeated cheers, said he was unequal to the task of making a speech that night, for he was quite exhausted. It was thirty-seven years since he had signed a similar pledge; he added that though he could not excuse drunkenness, yet it must be allowed that the circumstances under which drunkards were made were different. The appetite for drink, once obtained, never wholly forsook men.

At Christ Church, on Sunday afternoon, after the singing of the hymns and the reading of Scripture, Mr. Newman Hall introduced to the crowded assemblage Mr. Gough, who made a short farewell address. He earnestly warned young people against the danger and folly of seeking for

enjoyment in so-called pleasures, impressing upon them that true enjoyment only consisted in those pastimes for which God might be thanked, and, as to the necessity of every young man sowing his "wild oats," as insisted upon by the unwise, it was to be remembered that as they sowed so they would reap. In conclusion he bade them an affectionate farewell.

Epitome of News.

The Empress Eugénie arrived at Abergeldie Castle on Friday afternoon. She will probably stay there three or four weeks, during the absence of the Prince and Princess of Wales in Denmark.

The weather in Scotland seems now to be good. At all events it is reported that in the neighbourhood of Balmoral roses are still blooming, and even wild roses are to be found; while strawberries have only lately ripened in the gardens and are still served at the Queen's table. The corn is ripening, especially oats, and the harvest is proceeding in many places.

The Bacchante, with the royal cadets on board, proceeds direct to Port Mahon, where she is to stay a week, then to Palermo for a week, and then return to Gibraltar, where she is due on November 8.

The Duke and Duchess of Connaught have returned to London from Balmoral.

There is a rumour that Lord Beaconsfield will create a small and select batch of peers before the end of the year.

The Earl and Countess of Derby have left their seat in Kent for Knowsley for the autumn.

Mr. Serjeant Simon, M.P., has published a letter which he has recently addressed to the secretary of the Dewsbury Joint Liberal Association, in reply to a request that he would allow his name to be proposed as a candidate for the borough at a meeting of the general committee of the association, and whether he would abide by the decision of that body. Mr. Simon says he cannot be a party to any proceeding that would stand between a candidate and the free choice of the constituency, and that the Birmingham organisation, upon the plan of which the Dewsbury Association professes to have been formed, has no rule imposing such a condition. Such a rule would, in effect, restore the old system of nomination boroughs. Large constituencies would be reduced to the level of small ones; the association, and not the electors, would return the member.

At a meeting of Liberal electors, held at the Horns, to determine their course of action in relation to the Lambeth Radical Association, the meeting decided to form itself into an independent political organisation for the purpose of promoting the representation of advanced Liberal principles in Parliamentary and municipal government. The Lambeth Home Rule Association, at a meeting held on Saturday evening, resolved to withhold the support of the Home Rule vote, calculated at 3,000, from any of the candidates before the constituency unless pledges were formally made to support the motion for a Parliamentary inquiry into the question of Home Rule.

The London engineers' strike came to an end on Saturday. The Central Committee have issued an address, saying that their receipts have been gradually falling off, that various members have obtained employment, others emigrated, and that the continuance of the committee's existence entailed expense. They take credit for having retained the general wage-rate of London.

Sir James Fergusson has accepted the requisition presented to him to come forward as the Conservative candidate for North Ayrshire at the dissolution of Parliament.

Major Duncan, R.A., who is expected to be the Conservative candidate for Finsbury at the next general election, addressed a meeting on Friday evening, held at the Wellington Hall, Islington. A vote of confidence in the major was passed.

The Government have sent to Mr. Francis Deakin, of Chorlton, the 1,000*l.* which was granted by the Home Secretary to William Habron in consideration of the injury he sustained in being wrongly convicted of the murder of Police-constable Cock at Whalley Range. Mr. Deakin intends to communicate with Dr. Vaughan (the Roman Catholic Bishop of Salford) as to how the money shall be appropriated for the benefit of Habron.

The story of the escape of the jaguar from the residence of Sir Beaumont Dixie, near Windsor, is contradicted. The animal is at present on the lawn at The Fishery, and it is stated that it has never left the premises. The jaguar is described as tame and harmless.

Great quantities of potatoes are being sent over from Ireland to the various western ports of England, including Bristol; such quantities, indeed, that the decks of some of the steamers are piled up with sacks of the esculent. The area sown with potatoes this year in Ireland has been very large, and the yield large also, but sales are forced lest disease should set in before they are disposed of.

It was resolved at a public meeting in Birmingham on Friday to provide cheap concerts for the people. The mayor said the concerts might be given twice a week, or nightly, in the Town Hall or Board schools, and another speaker pointed out that the 20,000 children now being taught music in the Board schools would become supporters of the concerts. A committee was appointed to carry out the scheme.

Five of the directors of the City of Glasgow Bank, Messrs. James Wright, Taylor, Stewart, Salmon, and Inglis, were liberated from the gaol at Ayr on Thursday, their term of eight months' imprisonment having expired. The release took place at daybreak, and was effected almost without being noticed. Messrs. Taylor, Wright, and Stewart walked to the station, each with a friend, and left Ayr by rail; Salmon and Inglis drove off together in a cab, with the blinds drawn down. The two latter were hissed by a small crowd which had collected round the prison gates.

A serious outbreak of scarlet fever is reported to have occurred in the East end of London during the past few days, the medical officer of the parish of St. George's-in-the-East having no fewer than 108 cases under his notice.

The personal estate of the late Prince Louis Napoleon has been sworn under 60,000*l.*, and that of the late Sir Rowland Hill under 50,000*l.*

Speaking at an agricultural dinner, on Thursday, at Watton, Norfolk, Sir Theophilus Shepstone recommended South Africa as a field of emigration for English farmers.

The Lord Mayor writes to say that he has only received 100*l.* towards the proposed national memorial to the late Sir Rowland Hill. He has therefore decided that the subscriptions should be returned. Lord John Manners, the Postmaster-General, was among the first to contribute to the fund, and one half of it was from the *Daily News*.

Preston is to have a grand free library to be provided at a cost of 70,000*l.*, by the trustees of the late Mr. H. Sola, out of the money at their disposal.

The block of buildings which has been erected in Northumberland Avenue for the Society for the Propagation of the Gospel was formally opened on Wednesday for business. Apart from the land the building has cost 70,000*l.*

The Admiralty have issued stringent orders that flogging is not to be awarded by sentence of court-martial, except in very aggravated circumstances. Solitary confinement is to be abolished, except as a punishment for breach of prison discipline. The Admiralty last week rescinded a sentence of flogging passed by a naval court-martial.

A great Liberal demonstration in support of Lord Hartington's candidature for North-East Lancashire was held at Nelson, near Burnley, on Saturday. Mr. P. Rylands, M.P., condemned the conduct and incapacity of the present Government, which had strained the prerogative of the Crown and endangered the privileges of Parliament. Mr. Briggs, M.P., contended that Lord Beaconsfield's Government should be called upon to face the country by dissolution before any new crime was committed, or some fresh disaster occurred. Sir Ughtred Kay-Shuttleworth said that national interests and the wealth, happiness, peace, and honour of the country would never be safe in the hands of the present Administration. Lord Hartington was daily becoming more and more regarded as the coming man. A second Liberal candidate would, it was stated, be shortly announced.

A woman named Ashforth, said to have pined away owing to her husband's ill-usage, was buried on Sunday at Burngreave Cemetery, Sheffield. A mob of 3,000 persons collected at the cemetery, tried to drag the husband from one of the mourning coaches, and made a desperate rush, intending to pitch him into the grave. The crowd was kept back by the police to some extent, but several persons were injured, and it was with difficulty that Ashworth was rescued. The mob afterwards smashed the windows in the house where he had taken refuge.

A telegram from Paris states that Prince Napoleon has returned from Italy in order to accompany his children on their return to college. He is not about to issue a manifesto.

A French journal announces that many eminent Bonapartists, amongst others MM. Lachaud, Pinard, Jolibois, and De Bouville, have come to London with the object of effecting a reconciliation between the Empress Eugénie and Prince Napoleon.

A probable anecdote of President Grèvy is in circulation. Being asked what he thought of the Legitimist manifestations, he replied, "My maxim is, Say what you like, but I will let you do nothing."

M. Jules Ferry returned to Paris on Saturday, but leaves again immediately for the Vosges. On Sunday he opened a new college at Coulommiers, and at a banquet given subsequently by the municipality of the town the Minister made a speech, in which he thanked the municipal authorities for having appealed to the University to co-operate in the organisation of the college, and said the University was not, as had been asserted, the embodiment of irreligion, but was the institution which did the largest part in the work of free examination by the human intellect, and whose task it was to defend the conquest of modern ideas.

At Villemanoche, France, a priest, while celebrating mass, put the chalice to his lips, but the flavour of the wine was so abominable that he was forced to reject it. He continued the service, but was soon taken ill and obliged to leave the altar ere it was concluded. A subsequent examination showed the presence of a poisonous substance in the wine, and an inquiry has been set on foot.

The Crown Prince of Germany has gone on a visit to King Humbert at Mouza, and will afterwards have an interview with the Pope at the Vatican.

With the sole exception of the Vatican organs, the entire Press of Italy has welcomed Mr. Gladstone, who is at present in Venice, acknowledging him as an effective promoter of Italian unity.

Some of the St. Petersburg journals are represented as having been more than usually bellicose in their tone on Sunday. They look upon a war with both Germany and England as inevitable. One declares the Central Asian expedition to have for its object the making of a clear road for a Russian invasion of India, while the language used against Germany is said to be even more threatening. Possibly, but the Russian newspapers are not the only ones which occasionally indulge in tall talk.

Mr. St. Barbe, the Assistant-Resident, who was left in charge on Colonel Browne's departure, has, together with his staff, left Mandaly without hindrance. The *Standard* says that the increasing gravity of the situation at Mandalay has induced the India Office to request the Admiralty to ensure a sufficient protective naval force being stationed at Rangoon.

There is bad news for the German Liberals. It is past all hope now, it seems, having a majority in the new elections. But, worse still, there is a fear that the Liberals and Progressists will lose about fifty places, and the Opposition be so reduced as to be all but powerless in both Houses. Prince Bismarck will then have it all his own way. It is feared that his great opponents, Herr Lasker and Herr Richter, have been turned out.

Field-Marshal von Manteuffel, the newly-appointed Governor of Alsace-Lorraine, has arrived at Strasbourg, and has issued the following address to the inhabitants:—"I to-day assume the office with which His Majesty the Emperor has entrusted me of Imperial Governor of Alsace-Lorraine. May God give me strength to exercise the powers conferred upon me to the glory of the German Empire and to the welfare of Alsace-Lorraine."

The Emperor of Russia came from Livadia on Tuesday, and held a review of the troops stationed around Sebastopol, making one or two rather ominous short speeches. His Majesty afterwards returned to Yalta.

The Empress of Russia, owing to ill-health, is shortly expected at Cannes, where she will winter. It is probable the Emperor will join her in January.

It is stated in a St. Petersburg telegram that by order of the Governor of Kars all the Armenian parish schools existing under the Turkish Government have been closed. The step (the telegram says) has caused alarm among the population.

The Berlin correspondent of the *Morning Post* says:—"Accounts arriving from Russia with respect to the expedition in Central Asia continue unfavourable. The expedition has serious difficulties to cope with, and apprehensions are entertained that it may find itself compelled to winter at Tchikislar for want of food and provisions."

We learn from Rome that Signor Cairoli and Baron Haymerle, the Austrian Ambassador, have had an interview of a very cordial character. The latter, referring to Prince Bismarck's recent visit to Vienna, said it was not to be regarded as a symptom of approaching events or complications. Germany and Austria wished only for peace. Baron Haymerle further expressed his confidence that the relations between Italy and Austria would continue to be cordial, and Signor Cairoli said he entertained the same hope.

At the municipal elections at Florence last week out of twelve candidates the clericals carried nine. The existing council has plunged the city into hopeless bankruptcy, and hence the apparent reactionary votes of the inhabitants.

The *Times* understands that Colonel Gordon intends to resign his position as Governor-General of the Soudan as soon as he has settled the present difficulty which has arisen between Egypt and Abyssinia.

The death of "Doeo," Queen of Benin, in Upper Guinea, is announced, at the great age of 107 years, having long enjoyed the enviable title of "Mother of the Country."

The Princess Louise is coming to England for the benefit of her health, which has not been good lately. Her Royal Highness, it is understood, will return to Canada for the opening of the Dominion Parliament.

At the Adrian, Michigan, agricultural fair on Thursday 2,000 people were on the grand stand, witnessing the races, when the centre of the stand fell. Six persons were killed outright and fifty were injured, some fatally.

The vote of want of confidence in the New Zealand Ministry which resulted in the resignation of the Premier, Sir George Grey, was carried by a majority of two.

Mr. Stokes, of memory fame, in his lectures at the Polytechnic Institution, is now daily illustrating the value of his system of mnemonics for mental arithmetic. He commences by teaching the multiplication table with pictures, and advances step by step to the most complex calculations. The Polytechnic just now is particularly worthy of a visit.

Mr. T. Wemyss Reid, the author of the "Monograph" on Charlotte Brontë, which passed through several editions a few years ago, and the editor of the *Leeds Mercury*, has written a series of critical sketches of living statesmen, which will shortly be published by Messrs. Griffith and Farran, under the title of "Politicians of To-day." Mr. Reid has paid special attention to some of the younger men of both parties in the House of Commons, and has, we understand, obtained a considerable part of his information from special and authoritative sources.

Miscellaneous.

Want of Sunshine.—The Speaker of the House of Commons, in presenting prizes at the Cottagers' Show at Glynde, on Thursday, said all who had anything to do with gardens or farms knew that the present season had been unpropitious. The peculiarity of the present summer had been the remarkable absence of sunshine. During the three summer months—June, July, and August—he found, on looking at the record of a self-registering instrument in his own garden, that, while the sun had during this period been 1400 hours above the horizon, it had only shone about 400. This circumstance would explain at once how it was that the harvest was five weeks later than usual, the garden produce very slow to ripen; it also went a long way—not entirely—to account for the great depression heard of in all agricultural affairs.

Fatal Hardihood.—A lion-tamer, M. Karoly, who has recently been exhibiting before the public of Madrid his powers over the brute creation, had frequently performed with a boa-constrictor, the huge snake enveloping him in his folds but never doing him any injury. On the last occasion he ever appeared the boa had, as usual, wound itself round the performer's body, when suddenly it tightened its folds. The spectators applauded, thinking it was some new trick, but Karoly simply uttered a groan, and in one or two seconds was a dead man. A post-mortem examination of the unfortunate athlete's remains discovered no fewer than eighty-seven fractures of his bones, effected by the constriction of the serpent's coils. His death must have been almost instantaneous, as the spine was disarticulated in several places.

The Aborigines Society and South Africa.—At a meeting of the committee of the Aborigines' Protection Society, held on Tuesday, Sir Charles Wingfield, K.C.S.I., in the chair, it was resolved that in a short time application be made to Sir Michael Hicks-Beach for an interview in order to call his attention to various matters connected with the settlement of Zululand, especially the subject of the disputed territory, and the appointment of Mr. John Dunn to the office of chief. It was also decided that the deputation should submit to the Secretary of State the objections which are entertained to certain features of native policy in the Cape Colony, and at the same time urge the necessity of relieving the British taxpayer from further military expenditure in South Africa. On the motion of Sir C. Wingfield, seconded by Dr. H. Sandwith, C.B., thanks were voted to Mr. Chamberlain, M.P., for the speech on South African affairs which he delivered in the House of Commons on August 1.

Dr. Talmage Again.—A Crewkerne contemporary is responsible for the following:—We are gratified to hear that in at least one place in England Dr. Talmage met his match. He arranged, soon after his arrival, to lecture at Bristol for 40*l.* Shortly after this arrangement was made, he wrote to the gentleman who had engaged him saying that he must have 50*l.*, and asking for an immediate reply. The gentleman at once wired the simple answer—"Come!" Within a short time of the day fixed for the lecture, another letter arrived from Talmage, stating that the inquiries for his services were so numerous that he could not possibly go to Bristol under 60*l.* This time the gentleman telegraphed more emphatically, thus—"Come! come!! come!!!" Talmage came, and delivered his lecture, and when he had done so, the person who was responsible for the cash handed him 40*l.* "Oh, this is wrong," said Talmage; "I said I could not come for less than 60*l.*" Thereupon, his first letter—the one in which he had engaged to lecture for 40*l.*—was quietly placed before him, and he then discovered that the purchasers of his "eloquence" had had the precaution to have the document stamped with a sixpenny agreement stamp, and thus rendered binding. Talmage was "sold," and had to walk off with only 40*l.* He could make nothing of the two telegrams, for the sender was, of course, prepared to say that all he meant by them was—"Come and fulfil your engagement," and that he certainly had no intention of engaging the doctor on any other terms than those first arranged.

The Slave Trade in Cuba.—There seems at last good reason to believe that the traffic in human beings which has so long disgraced the Island of Cuba will now speedily be blotted out, and that the treaty engagements of Spain with our own Government will thereby be tardily fulfilled. Cuba has long been a very hotbed of slavery, and before the war of emancipation in the United States it was largely instrumental in providing the Southern States of the Union with slaves. In 1860 Lord John Russell said, in the House of Commons:—"I believe from 30,000 to 40,000 slaves are annually brought into the island from Africa;" and Lord Selborne, who in July last introduced the subject in the House of Lords, stated that in the years from 1820 to 1863 the total number imported could not have been less than 500,000. Several attempts have been made on the part of England to induce the Spanish authorities to put an end to this iniquitous trade, and we have two treaties with Spain by which the latter country has entered into positive engagements to totally abolish slavery in all its dominions. In spite of much subsequent correspondence, however, these engagements have never been fully carried out, and the only instalments towards them have been the emancipation of slaves in Porto Rico in 1873, and a law passed about the same time providing for the liberation of slave children born subsequently to the promulgation of the law, and for the emancipation of old men slaves about sixty years of age. The subject has, however, lately been under the consideration of the Spanish Cortes, and it is now stated that several Deputies have resolved to bring forward a measure in the Chamber for the immediate abolition of slavery in Cuba without any indemnity being paid to the owners. Still more satisfactory is the information contained in a private telegram received at Madrid to the effect that three Cuban planters, owners respectively of 4,000, 1,200, and 800 slaves, have granted the latter their liberty. In return for this voluntary emancipation the slaves have entered into contracts with the planters to continue in their service for a term of five years. It is added that other slave-owners intend to pursue a similar course. Let us hope that the "Pearl of the Antilles" will soon be free from the disgraceful institution under which it has so long laboured, and that the Spanish flag will be free from what is so great a reproach to any civilised nation.—*Echo.*

Sir Wilfrid Lawson on the Liquor Traffic.—Sir Wilfrid Lawson, speaking at a meeting on Tuesday, in connection with the Scottish Temperance Jubilee at Greenock, referred to the way in which his intentions were misrepresented by his opponents, and to the fact that he himself was looked upon as a kind of monster. He had an illustration of this the other day. He was at a wayside station near London, and some of the people there happened to hear that he was about. He began to talk to a man on the platform who was, he thought, a Londoner; and Londoners were not always very intelligent. (Laughter.) He saw the man was very much in favour of drinking, and asked him if they had had Sir Wilfrid Lawson down in those parts. The man replied that they had not, but said the hon. baronet was on the platform at that very moment. "You don't say that?" said Sir Wilfrid. "Fact," said the man, "that' is him over there," pointing to a very ugly old man. (Laughter.) "Are you sure?" asked the hon. baronet. "Oh, yes," replied the other man—he had been pointed out to him. "Well," said Sir Wilfrid, "What sort of a fellow is he really?" "Look at his head," said the man; "I dare say he has had delirium tremens himself." (Great laughter.) In the evening the hon. baronet addressed a large prohibition meeting presided over by the Lord Provost in the City Hall, Glasgow. He said that the London papers had been announcing a grand show of publicans' utensils at the Agricultural Hall. That show, which was exciting immense interest in the South of England, far more than any political question of the day—(laughter)—was to consist of barrels, bottles, bungs, spigots, glasses, down even to churchwardens' pipes. Now, what he wanted to suggest was that the publicans should, when they exhibited the articles of their trade, exhibit at the same time the results of their trade. (Cheers.) Alongside of those barrels, bottles, and spigots let them have the finished article. Let them have a row of paupers, lunatics, prisoners, malefactors condemned to death, broken-hearted widows and starving children; and alongside that let there be set a row of the big brewers with their pockets full of the money which they were going to spend in building churches and chapels, and at the end of the row let the Chancellor of the Exchequer be set—(laughter)—with his pockets full of the thirty millions of money which he had extracted from the miserable creatures that stood around him. (Cheers.) Would not that, he said, be an instructive spectacle, and would it not teach a good deal to the people of England? The licensed victuallers were already getting ready for the coming electoral struggle, and he noticed that at one of their feasts the other day they had adopted as their motto for the fight, "More liquor, and less law." More liquor, of course, meant more crime, more madness, more pauperism, more wretchedness, and degradation to the country.

Gleanings.

What's in a name? A soldier of Woolwich has just registered his infant son in the name of "Cetewayo."

A Vacaville parson lost 100 manuscript sermons in a fire recently, and his long-suffering flock gratefully raised his salary immediately.

"Mother, didn't you tell me I should never leave till to-morrow what I can do to-day?" "Yes, my boy, but why do you ask the question?" "Because Jane is taking the pudding away."

"Grandfather," said a saucy little boy the other day, "how old are you?" The old gentleman, who had been a soldier, and was much under the ordinary size, took the child between his knees, and said, "My dear boy, I am ninety-five years old; but why do you ask?" The little fellow replied, "Well, it appears to me you are remarkably small for your age!"

In a primary school, the teacher undertook to convey to her pupils an idea of the use of the hyphen. She wrote on the blackboard, "Bird's-nest," and, pointing to the hyphen, asked the school, "What is that for?" After a short pause, a young son of the Emerald Isle piped out, "Plaze, ma'am, for the bird to roosht on"!

What Next?—The tramway from Naples Observatory to the foot of the cone of Mount Vesuvius is nearly completed, and will be opened early next year. A steam-engine at the summit will draw the trams up by a windlass on Spiegl's system.

A Tax on Celibacy!—The Rhone General Council has adopted a resolution in favour of a tax on celibacy. The resolution was preceded by long recitals, which declared that the woman who brought up two children rendered the country more service than all convents, and argued that 25 per cent. should be deducted from the stipends of all priests and unmarried civil or military functionaries, to be applied to a fund for relieving indigent children.

Servantgalism at the Antipodes.—A "help" in this city had condescended to accept a situation at 15s. per week, and arrived at her employer's house at 8 p.m., accompanied by a young lady friend, with boxes and various other luggage. "Who's this?" inquired the mistress, rather surprised at the unexpected honour. "This is my mate," responded Mary Jane; she is going to be married in a month or so, and, as it wasn't worth while for her to take another billet, I told her she could stay here with me meantime"! The "master" called a cab for the pair, and sent them about their business.—*Sydney Paper.*

The Yankees Outdone.—The other night at a club some Americans were boasting about their inventions, and the wonderful machines to be found in the States. One of them told of the well-known mincing machine which, a live pig being introduced at one end, turned out the animal in sausages at the other end. An Irishman, who was not going to have the Yankee riding roughshod over every other nation, turned on them, and said, "Bedad, we've got the same machine in Ireland, only ours is more perfect, sure; for if you don't like the sausages you can put them back into the machine, and by reversing the action they'll come out live pig agin where he went in."

Substitutes for Potatoes.—We are threatened with something like a potato famine, and those who remember the similar disaster of 1846 do not need to be told how grave is now the prospect, with a vastly increased population, and a state of depression in trade which signifies on the part of the masses a great difficulty in providing even the commonest and cheapest necessaries of life. Many and well-intentioned are the suggestions which are being made with the view of providing substitutes for the potato. The French haricots blancs or flageolets, lentils, rice, maize, and oatmeal are the substances which are brought most prominently forward as being fit to replace the favourite tuber. In one respect—the quantity of nitrogen which they contain—they all, but especially the leguminous examples, greatly surpass the potato as an economical nutriment. But, unfortunately, they are all deficient in antiscorbutic elements. Under a diet of these substances, either alone or with the trifling amount of fresh animal food which is all that tens of thousands of persons can obtain, scurvy would be as rife as it was in Ireland and North Britain in 1846-47. Nevertheless all these foods are very valuable, and it only needs that the particular point in which they fail should be recognised and supplemented. If this be not done, disease must ensue, and the nutriment fall into disfavour. Any of these substances may be used with advantage where either an abundance of milk forms part of the dietary, or the antiscorbutic element can be furnished by fresh green vegetables, onions, or the juice of oranges or lemons.—*The Lancet.*

Births, Marriages, and Deaths.

MARRIAGES.

JOHNSON—PEACH.—Oct. 1, at Devonshire Park Chapel, Buxton, by the Rev. Wm. Unsworth, of Bollington, assisted by the Rev. A. L. Simpson, D.D., of Derby, Edward Sutton, only son of Edward Johnson, of Derby, to Eleanor Mary, only daughter of the late George Peach, of Derby.

HUME—SCLANDERS.—Oct. 2, at Park Church, Highbury New-park, by John Edmond, D.D., William Hume to Ellen, daughter of Andrew Sclanders, Brownswood-park, formerly of Glasgow.

WALLIS—LLOYD.—Oct. 1, at the Congregational Church, St. Ives, Huntingdonshire, by the father of the bride, assisted by the Rev. J. Williams, B.A., Edmund L. Wallis, solicitor, Hereford, to Mary, eldest daughter of Rev. T. Lloyd, St. Ives. No cards.

DEATH.

THEOBALD.—Oct. 3, at 25, Lee-terrace, Lee, S.E., in his eighteenth year, Maurice Langley, eldest son of Robert Masters Theobald, M.A., M.R.C.S. Friends will please to accept this intimation.

Epps's Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly-nourished frame."—*Civil Service Gazette.* Sold only in packets labelled—"James Epps & Co., Homœopathic Chemists, London."

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